The Nation.

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The Week.

The commission appointed to settle the details of the treaty of peace with Spain has practically only one point to consider, and that is the retention of the Philippines, in whole or in part, by the United States. Eventually the President must decide this question, but evidently he does not want to decide it. His intention in the beginning was to take a coaling-station there and leave the remainder to whom it might concern. If he had announced this decision and adhered to it, he would have carried the country with him. There would have been no opposition worth considering. But he did not adhere. He abdicated leadership, and threw the matter into a town-meeting controversy which is still going on. Three of the five commissioners are believed to be in favor of "taking all that is out," the other two being inclined to leave something to Spain in the Philippines. As for Cuba and Porto Rico, they are disposed of in the protocol, and Congress alone can decide what kind of permanent government they shall have. Their temporary status is to be fixed by separate commissions.

The "expansionists" appear to be making headway. Three Republican State conventions were held on Wednesday week, and in two of them the advocates of the "forward" policy had things their own way. The Missouri platform "reasserts" the Monroe Doctrine, and proceeds to assert that this doctrine "does not compel our Government to abandon or to return to the tyranny of Spanish rule any of the helpless peoples who have by force of circumstances in the conduct of the Spanish-American war been placed under our protecting care," and "does not forbid the enlargement or extension of American territory or the protection of American interests in the eastern as well as in the western hemisphere." Applying these principles, the Missouri Republicans "approve of the annexation of the Hawaiian Islands, and favor the acquisition and ownership of additional naval stations and ports, sufficient to afford ample protection to our rightful and naturally growing commerce with Asia and the other countries of the Far East." The California Republicans are still more emphatic. Not only do they "rejoice in the acquisition of Hawaii and Porto Rico," but they declare that "the national welfare demands the retention of the island of Porto Rico and other West India islands coming under our control, and of the Philippines." The South Dakota Republicans evaded the subject of territorial expansion, but silence does nothing to arrest a drift of sentiment.

Since the days of "Old Bill Allen" the Democrats of Ohio have been the most besotted and perversely wrong of the entire breed, as regards the money question, and the Ohio Republicans have been but little better as a rule. The St. Louis platform, on which McKinley was elected, has forced the Republicans of the State into line, so that we can count upon them hereafter to sustain the gold standard, even if we cannot bring them to the support of the Indianapolis programme of currency reform. The Democrats, however, have adhered to the candidacy of Bryan and the platform of the free coinage of silver, although their friends in Missouri (the home of Bland, and the original free-silver State) have passed over both the candidate and the platform with the faintest possible notice. There may be something more in the Ohio deliverance than appears on the surface. There was a fierce fight for "control of the organization" between the friends and the opponents of John R. McLean. The latter hitched the Bryan free-coinage team to their wagon, and gained a victory thereby. Perhaps the pronouncement for silver would not have been so decisive if there had been no struggle of a personal kind in the convention.

The resolution on the money question, after endorsing the Chicago platform of 1896, says: "We particularly endorse the financial plank therein declaring for the free and unlimited coinage of silver and gold at the ratio of 16 to 1 independent of any and all other nations." This is sufficient to turn away from the party every independent voter, every Mugwump, every Democrat who supported Palmer and Buckner two years ago. It will do more, we think. It will repel many who have grown tired of the silver issue in politics, and who are looking for something fresher and more stirring in the new questions that have lately come to the front. Upon the great question of territorial expansion, or imperialism, the platform has nothing to say except as regards Cuba. Here the resolutions favor "an untrammelled opportunity to establish free and independent constitutional government"—a plan which is undoubtedly in contemplation by President McKinley and his cabinet at the present time, and therefore not fitted to form a political issue for the election. They favor the "building" of the Nicaragua Canal, and they oppose an alliance with England or any other foreign Power—both excellent planks, but not exactly controversial at the present time. No votes will be gained or lost by them. The Ohio Democrats favor "an income tax," but do not say how it should be promoted. Apparently they believe in passing a bill in Congress and sending it to the Supreme Court to be knocked in the head again. But the income tax cannot be made an issue in this fall's campaign in Ohio, although it is a subject of growing interest in the nation. The only sharp line between parties in that State is the old and rather stale one of the free coinage of silver. On this the Democrats will deserve to be beaten.

Not having the fear of Senator Hoar before his eyes, Prof. Norton exercises that right of free speech which has always been the birthright of Americans. He does not believe, with Senator Hoar, that what is wrong before it is done becomes right after it is done. As to the conduct of the war, Prof. Norton's words can hardly offend the most blatant chauvinist. He says:

> "The black and brutal visage of war has, indeed, been lighted up from time to time during the summer by the gallant deeds of our men in service, and by the good conduct and marvellous good fortune of our navy, and by the general temper of humanity displayed so soon as the actual fight was over by both officers and men. But it has taken on a deeper shade of gloom from the needless sufferings which our brave soldiers have had to endure from the lack of due provision for their needs alike in camp, on field, and in hospital. It has been a miserable spectacle of incompetency, for which account must be rendered and penalty exacted."

But as to war in general, we fear that most of Prof. Norton's countrymen will not agree with him. The path of aggressive war, and of foreign conquest, although "worn by the bloody feet of hapless generations," has been preferred by our people to the path of peace. It is hard to deny, he says, that we had a fine opportunity for promoting the cause of peace, and that of all our blessings and privileges none was greater than our exemption from the fear of war. But it is equally undeniable that "the national conscience seemed dead to the sin of war, and the national imagination was dull to its results of evil." In other words, the growth of the martial spirit has been more vigorous than that of the spirit of good will, as indeed was plainly indicated by the Venezuelan episode. The consequences of this development of militarism are naturally regarded with complacency by those who are imbued with it. A great army, a mighty navy, strongholds all over the world's surface, subjugated peoples, rival nations, frightened at our warlike spirit—these are unquestionably popular ideals now. They are not Prof. Nor-

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ton's ideals, and he presents an appalling summary of what consequences they involve. That the country is now in no mood to listen, is no reason why he should hold his peace. Those who resist popular impulses have often earned popular gratitude. At all events, every one will concur with Prof. Norton in saying that the more gloomy the prospect, the more strenuous must be the efforts of good citizens for the welfare of the country.

There are all sorts of reports as to the attitude of the Secretary of War and the President regarding the shocking scandals in the treatment of the sick and wounded soldiers. Alger himself is quoted by one reporter as saying that there will be no investigation, so far as he is concerned, because there is nothing to investigate. This is quite likely to be a correct version of his views, for it is exactly what was to have been expected. But the man most concerned in the matter is not the Secretary of War. It is the President who appointed Alger and who still retains him in office. Mr. McKinley should understand that the rising storm of popular indignation against the frightful abuses that are daily disclosed, will not "blow over" if nothing is done. Here is one sample illustration. Vermont furnished a regiment of volunteers, which returned to the State a few days ago after an absence of ninety days, spent entirely in a camp in the South, and this is what the Montpelier *Watchman*, a Republican newspaper, says of the spectacle presented:

> "The Vermont regiment is at home, and its condition seems to afford cumulative evidence of the incompetency of the department charged with the administration of the Government's military affairs. A hospital-train, carrying over two hundred sick, about one-fourth of the regiment, whose condition and appearance are ghastly reminders of the returning victims of Libby Prison, Belle Isle, and Andersonville, during the civil war, from a command that has never been to the front, but has been continually in camp, on the national domain, within the direct circuit of railways, telegraphs, and all the agencies of supply and ministration, in a country of unlimited resources—this is a somewhat convincing proof of colossal incompetency and inefficiency in the military administration of either the State or the nation or both."

There are two aspects of this business which President McKinley cannot afford to overlook. One concerns him in his relation as Commander-in-Chief of the army. It is generally taken for granted that there is to be a large increase in our standing army. What man in the State of Vermont is going to enlist in the regular army if his relatives, neighbors, and friends are abused as this Vermont regiment of volunteers has been abused, and nothing is done about it? The Second Massachusetts Regiment, raised in western Massachusetts, has just got home from Cuba with a long list of dead and of invalids which every survivor believes might have been avoided if the men had received decent care, not merely while they were at the front, but on their way back from Santiago, and, worst of all, after they reached Montauk Point. Is anybody in western Massachusetts going to be foolish enough to run the risk of being done to death by official incompetency hereafter if no penalty is inflicted upon the men in authority who were responsible for the men now dead or broken down for life, who might have returned alive and well? Nor are Vermont and Massachusetts the only States affected. There is not a section of the country which has not suffered in the same way, to a greater or less extent. The Chaplain of the First Maine Regiment, just back from Chickamauga, where it also suffered terribly and needlessly, says that "the Twenty-first Kentucky and the Fifth Mississippi had a tremendous hospital roll, the latter reaching 168 in one day, and they were Southern troops and supposed to be accustomed to the climate."

The advocates of Hawaiian annexation must be somewhat perplexed by the accounts which they read in the New York *Tribune* concerning the feeling of the natives towards this country. These people, whom our missionaries are thought to have Christianized, are now represented as so benighted as to pine for the rule of their Queen, and to exhibit very touching signs of grief at the extinction of the independent existence of their country. But, as Senator Hoar complacently assured us, they are only children in intellectual development, and, besides that, they are dying out at such a rate that we need not pay any attention to their preferences. It is painful to learn that while the natives are bewailing their subjection to the despotic rule of a foreign Power, the leading citizens of the United States are setting them a very shocking example of the lack of Christian feeling. It seems that the Doles cannot forgive Minister Sewall for his endorsement of the American union party, and that Mrs. Dole has not only absented herself from the christening of the Sewall baby, but has gone so far as to cut Mrs. Sewall on the street. On annexation day there was a deplorable scene, and the wife of the Foreign Minister retreated from the platform in tears because of the coldness displayed by the wives of other politicians. It must be said that the seamy side of colonial policy is becoming prominent very early in its history. But the correspondent of the *Tribune* is rather too harsh in his condemnation of the American soldiers that arrived on the *St. Paul*. It seems that some of these soldiers broke into the barracks of the Hawaiian National Guard and helped themselves to a number of relics of royalty, regarded by the besotted natives as valuable for their beauty and rarity. But when the soldiers tried to send these relics home, where they would certainly have been highly appreciated, the packages were so numerous and bulky as to cause investigation, and the relics have been detained. We do not blame the soldiers for feeling aggrieved at such treatment. They knew that a number of civilians had stolen the islands as a whole, and it must seem to them a contemptible casuistry which objects to the appropriation by the military of some particular spoils.

The figures showing the extent of the foreign commerce of the Dominion of Canada for the last fiscal year are a reply to the claims of our protectionists, who continue to assert that the increase of our trade is the result of the Dingley tariff, although the decrease of imports has had some embarrassing results. But the trade of Canada has had a normal growth, that is, an increase both of exports and of imports. Its total value amounts to $304,000,000, which is larger than that of 1897 by nearly $47,000,000. The exports for this year amount to nearly $160,000,000, or $25,000,000 more than last year, while the value of the imports has increased from $119,000,000 to $140,000,000. There is a balance of trade in favor of Canada of about $20,000,000, which, in view of the need of capital in the Dominion, is quite large enough. These figures compare very favorably with those of the commerce of the United States. The population of Canada is hardly more than one-fourteenth of that of our country, but its foreign trade is apparently one-seventh of ours, and its increase during the last year has been even more remarkable than that which our returns show. Under the influence of a reduced tariff there is no doubt that Canadian trade will increase even more rapidly than in the past. Nothing is more remarkable than the disposition of business men to dwell on the marvellous possibilities of trade with the Philippine Islands, while they ignore the vast opportunities in Canada which our absurd tariff cripples. Possibly there may be some modifications of our prohibitory regulations as a result of the arbitration conference now going on, but the interests supporting these regulations are very potent.

There is a comic side to the loss of the Southport election by the Tories last week. The seat was made vacant by Mr. Curzon's resignation in order to go to India as Viceroy, and the result of the polling showed a transfer of at least 500 votes from the Conservative to the Liberal column. This defection seems to have been made up almost wholly of Liberal-Unionists. They openly declared that Irish home rule was dead as a political issue; and as they had broken away from their party solely on that

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issue, there was no reason why they should keep on voting Tory. In justification of their position, they pointed to the Grimsby election of a few weeks since. The member for Grimsby, Mr. Doughty, was a Liberal who had got sick of home rule, which he declared was no longer a party tenet, and to test the opinion of his constituents he resigned and appealed to them for reëlection. He was reëlected, by the aid of Conservatives, and instantly the cry went up from all good Tory authorities, "What did we tell you? Home rule is dead." But when the Southport Liberal-Unionists took this literally, and proposed to go back to their old Liberal allegiance, there was a great rushing about among the Conservative election agents. If home rule's being dead was going to lose seats for the party, why, home rule was not dead. Mr. Chamberlain was summoned in hot haste, and he wrote a letter to the Southport Liberal-Unionists urging them by all means to vote for the Conservative candidate. Home rule, he solemnly declared, was not dead; it was only sleeping. In other words, it was dead for purposes of taunting Liberals and the Irish, but it was as living and terrible as ever considered as a means of keeping up the Liberal-Unionist alliance, and, incidentally, keeping Chamberlain in office. But this rather transparent device appears to have had no effect, and one more bye-election is added to the many that have gone against the Conservatives.

Dispatches from London say that the project for establishing the gold standard in India is to be carried into effect, or at all events to be tried. The British bimetallists have been proclaiming with great volubility, ever since the project was first broached, that it could not be done. They did not restrict themselves to the assertion that it would be unwise to make the attempt, but they affirmed that the thing was impossible. The India Office thinks differently. Among the documents published on this subject is a brochure of fifty-five pages by Mr. H. D. MacLeod, the well-known writer on banking, credit, and currency, whose powerful essay against bimetallism, two or three years ago, had a wide circulation in this country, both in newspapers and in pamphlet form. Mr. MacLeod contends that it is entirely feasible to establish the gold standard in India. He shows that there is gold enough in India now for the needs of the undertaking, and that steps should be taken at once to utilize it. To this end he recommends (1) that the gold sovereign be declared the unit of value throughout British India; (2) that the Indian mints be authorized to coin sovereigns and half-sovereigns of exactly the weight and fineness of the British coins; (3) that the Indian sovereigns be legal tender throughout the British empire, as the English and the Australian sovereigns now are; (4) that all persons bringing gold to the mints be entitled to have it coined for themselves at the same rates as gold at the British mint in London; (5) that the Government keep the coinage of silver in its own hands exclusively; (6) that after a fixed date silver shall be legal tender for not more than £5 or £10 in one payment. These are tentative steps merely, but extremely helpful in the way of promoting the end in view. They are also absolutely free from danger except perhaps the last one (No. 6), which can hardly be considered essential to success. Success will be achieved whenever the rupee circulates uninterruptedly and continuously at par with gold at a ratio fixed by law. Mr. MacLeod favors the ratio of 16d. to the rupee, which is about the present market ratio.

Emperor William's forthcoming visit to Jerusalem is explained by the Berlin *Post* as a mere tourist's journey. At most the Kaiser will be only a sort of Crusader, new style, going to the Holy Sepulchre to wave his sword and make a pious speech. But in France and Russia they are wickedly sceptical about all this. They are saying that William is just the man to unite religion and business and make his godliness profitable. He is going as the best friend of the Sultan, and his chances to drum up trade for Germany and to do a little political meddling ought to be good. A German railway is already up within sight of the borders of Syria, and is anxious to traverse that country and reach the Euphrates. In the intervals of his devotions, the French say, it would be just like William to try to get a concession for this German line. Now the French have long regarded Syria as peculiarly their own. In the break-up of the Turkish Empire, if it ever comes, they will be sure to claim Syria as falling to them. So they are none too well pleased with the Emperor's crusade, in the character of a mediæval knight with a keen eye to business; and Russia, with designs of her own on the country watered by the Euphrates, would not look with complacency on the extension of German influence thither. Even the English have their suspicions, Egypt's most vulnerable side being her eastern frontier, for the reasons that made the Holy Land "the cockpit of the ancient world." So it would appear that William has chosen a strategic point for his demonstration, and can easily succeed, if he wishes, in making an address in the land of the Prince of Peace which will set several nations by the ears.

The naval side of the Czar's proposals for disarmament will prove particularly awkward for England. She has always been in favor of reducing the standing armies of the world. Her own is comparatively small. But her avowed policy has long been to possess a navy equal to any two that might be brought against it. This has made her naval burdens disproportionate, and it is particularly to expenditures on war-ships that the Czar referred when he said, "Hundreds of millions are devoted to acquiring terrible engines of destruction which, though to-day regarded as the last work of science, are destined to-morrow to lose all value in consequence of some fresh discovery in the same field." That this has been the case with England her own authorities admit. In the last naval debate in the House of Commons, Lord Charles Beresford reproached the Admiralty for reckoning as effective so many ships that were really obsolete and useless. But all the experts agreed that England must go on building battle-ships. If Russia planned for four new ones and France for three, Great Britain must have seven. Now comes the question whether, if Russia agrees to drop her projected four and France her three, England will agree to cancel her orders for seven. Will she go further and give up her policy of regarding all fleets as possibly hostile fleets, and insisting that hers must be equal to any two? There is where the real pinch will come for England. The question of disarmament once related almost wholly to the army. In these days of "sea power" and costly navies it has become almost as much one of the navy. It is certain that England cannot consistently applaud disbanding armies without also agreeing to disperse fleets.

The feeling of many Frenchmen, perhaps of most Frenchmen who have political opinions, respecting disarmament, is reflected in what is written to the London *Times* by M. Blowitz, its Paris correspondent. He declares positively that an absolutely primary condition of the sanction of France to the Russian proposal would be that Alsace-Lorraine should cease to belong to Germany. He quotes Bismarck as saying to him: "There are three of us who made the German Empire. The German nation would hang all three if we offered of our own free will to give back Alsace-Lorraine to France." M. Blowitz declares that those who are at the head of France to-day would all be hanged, in spite of the apparent indifference of the nation, were they to accept a definite abandonment of Alsace-Lorraine. So strong is his conviction on this point that he maintains that the French Government could not have been consulted by that of Russia before the proposal was issued, and he speaks bitterly of an alliance of such a nature that it is possible for one of the parties to spring such surprises on the world without consulting the other.

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THE "CZAR DISARMER."

On the very day when the monument to Alexander II., the "Czar Deliverer," was unveiled in St. Petersburg, Emperor Nicholas took steps to call an international conference which may one day, please God, result in a more splendid monument to him as the "Czar Disarmer." The document in which the reasons for general disarmament are set forth is itself an event, an achievement, of the first magnitude. It is a confession of the folly and futility of the military spirit, coming from the most unexpected quarter. All eyes have been of late turned upon Russia as the most probable source of the next great war. England's military experts have been saying that Russia would have to be met in battle on the Indian frontier sooner or later, and it was better to fight her now before she grew too strong. Only a few days ago Mr. Goschen got permission from Parliament to lay taxes of some $30,000,000 more upon the English people to build new ships of war, and he explicitly said such action was made necessary by increases in the Russian navy. But the Czar has changed all that. Where we looked for a sword we find peace. The very man, the very empire, that has given point to the sneers of the advocates of barbarism and war, at the possibility of realizing the poet's dream of the Parliament of Man, now appears in the eyes of the world as the leading champion of peace, the sincere promoter of disarmament. The very thought is exhilarating and uplifting.

The Czar's weighty proposals could come from no better quarter. Nothing that the Pope has said or could say, nothing that Emperor William has hinted, in the same aim or hope, could have the significance or the effect of this call for peace by the Emperor of all the Russias. He speaks not as a religious sentimentalist, not as the head of a nation in straits. Russia's resources never seemed greater, her future more glorious. Talk of "manifest destiny"! Russia has come to the front as the first Power in Europe, soon to be the first Power in Asia, with a fated speed that makes even American development look slow and small. And according to all our latter-day theorists, it was precisely the immense military strength of Russia that was making her great. What could withstand a nation capable of mobilizing an army of 2,500,000 men? But now comes the ruler of this irresistible country and smashes the arguments of the theorists. He declares that the notion of keeping peace by going armed to the teeth is a huge delusion. That lying old proverb, "Si vis pacem para bellum," he dashes to fragments. Europe has been acting on it for a generation, and not only is peace more and more imperilled, but the taxpayers are groaning under the burdens imposed by this mistaken and disastrous policy, the intellectual and physical strength of the nations is perverted, "national culture, economic progress, and the production of wealth are either paralyzed or checked in development." Here we have the sovereign who should have profited most by the vaunted blessings of war, asserting that they are all a miserable delusion, and calling upon the civilized world to disarm. It is a terrible blow to the lovers of war for war's sake. The Czar may not secure the noble ends he aims at so nobly, but his indictment of militarism will stand. The most brazen advocate of the devil and his wars can never use the wretched old fallacies again without thinking of Nicholas, and blushing.

If it be said that the Czar speaks, after all, for the selfish interests of Russia, let it be granted. The stake which the great Slav Empire has in the assurance of peace is undoubtedly enormous. Industrial and civilizing conquests of the greatest magnitude and most far-reaching results lie in her path, if her energies are not diverted to desolating war. But the case is not different with England or France or Germany or the United States. Blot out the danger and the burdens of war, and the future of every civilized nation on earth would grow brighter with hope. If the Czar is selfish, it is only as philanthropy is selfish—that is, a local good made universal is not open to the charge of selfishness. And for the Czar to speak for Russia is, it must be remembered, a necessity. There is no public opinion in that country, or only a nascent form of it. Reform in Russia must come from above. The muzhik suffers and serves in silence. It is from the head of the state, as Nicholas Turgeneff and Prince Kropotkin have said, that initiative must come. The Czar has now taken it, with the wise foresight of a statesman anxious to benefit his country, and of the most powerful ruler of the world desirous of blessing mankind. Like any inspiring act, Nicholas's call for peace is independent of its consequences. Its issuance alone is an achievement which will crown this young sovereign with the brightest glory that the dying century has to bestow.

We are not disposed to dwell to-day upon the difficulties which will undoubtedly confront any international conference called to arrange for universal disarmament. That is what the conference is for—to discuss difficulties and surmount them. Nor shall we more than regret in passing that this splendid summons of the world to peace comes at a moment when our own country is in danger of being most laggard of all in responding to it. Nicholas is but preaching a gospel long familiar in our Congress and press and churches, yet at the very time he is proclaiming it we are more deeply committed to the military spirit, to the idea of forcible conquest, and to the burdens of an increased armament than ever before in our history. But doubts and regrets have no place in the acclaim with which the transcendent act of the Czar should be hailed by all lovers of their kind. It is one of those flashings of light out of the darkness which renew faith in God and man and the beneficent increasing purpose which runs through the ages.

EXPERIENCE IN GOVERNING COLONIES.

It is reported that the United States Commissioner in charge of our exhibit at the Paris Exposition of 1900 has been asked by the French authorities the somewhat puzzling question, "Has your country colonies?" If it has, we are entitled to space in the colonial department; if not, not. The query is one to which no official answer will probably be given just yet. What we call "our new possessions," however, does not greatly matter, except to the sticklers for technical precision. Whether we call them colonies, or "protected territories," or "our island domain," or the "new era of freedom," or any other elegant amphiboly, the fact remains that we have Cuba and Porto Rico and the Hawaiian Islands, and at least a part of the Philippines, on our hands to be governed for an indefinite time to come as if they were colonies. Let the wise call them what they will, the practical fact is as we say.

This being so, it is not only a practical but a most pressing question for the United States what type of colonial government it proposes to put in force in its possessions over sea. Experience of our own to guide us we practically have none. The continental acquisitions of territory once Spain's, which we made early in the century and after the Mexican war, hardly yield us cases in point. There was, indeed, a temporary military rule, and the need of adapting the old régime gradually to the new; but there was the well-grounded hope that the new communities would speedily fit themselves, as they did, for admission into the commonwealth of self-governing States. Such a hope can be entertained only remotely of Cuba and Porto Rico, still more distantly of Hawaii, and by scarcely anybody but a dreamer of the Philippines. In one or all these islands we confront problems which our history as a government furnishes us little or no guidance in solving. It is a blank page on which we have to write. One may search the revised statutes of the United States or the acts of Congress in vain to find directions how to govern colonies, how to administer distant islands. Unless we are as cocksure of our ability to govern an island wisely and well as Sancho Panza was, we must perforce turn to the experience of the great colonizing nations.

Over how vast a period and through what a diversity of experiment the co-

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lonial records of Spain and England and Holland run, we may get some idea by looking only at the bibliography of the subject. The Spanish Leyes de las Indias are a tremendous collection of mighty tomes. They contain mostly examples of the thing to avoid, but they represent centuries of labor and trial and hope deferred and bitter failure. The *Yale Review* gives the figures for the Dutch. The standard bibliography of the literature relating to the colonies of Holland covers the years 1593 to 1865, and contains 21,373 titles. The entries under Government and Finance number some 5,500. A supplementary volume for the years 1866-1893 has 430 two-column pages. What difficulties to be surmounted, what lessons from experience, what slow and intelligent building up of the benevolent disposition of the Dutch in Java does such a record represent! And how imminent does our probable failure appear, in going forward to attack more diverse and more difficult problems of colonial government, with absolutely no experience to set against this secular experience of the Dutch!

With Great Britain, of course, the comparison goes still more heavily against us. In England it is not a question of a bibliography of colonial literature, but of a bibliography of bibliographies. The British Museum has books and pamphlets and documents on the colonies by the acre. Blue books are heaped like Pelion on Ossa. Reports and parliamentary papers relating to the self-governing and the crown colonies would make the bibliography of bimetallism seem by comparison a crackling epigram. The Colonial Office has a mass of information and statistics pertaining to the various colonies, to which the very indexes are enough to appall the investigator. The bravery and the blunders, the greed and the benevolence, the wisdom slowly learning by experience of a great race forced by its position and its energy to extend its dominion round the world, are all set down for the guidance of those charged with every new enterprise of the kind. When England annexes Cyprus or extends her protectorate over the Sudan or Wei-Hai-Wei, she has not to fumble around to know how to begin governing new dependencies. She has an age-long experience to teach her the right policy, and a trained body of public servants ready to execute it.

The moral of all this for the American people and their rulers is obvious. We are facing administrative difficulties in our island possessions with which nothing in our experience fits us to cope. But there is a rich and instructive experience of other nations which it behooves us humbly to study. With the full records of colonial history before us for instruction, it would be criminal for us to go forward as if nothing of the kind had ever been done before, and write the blunders and the cruelties all over again. Two chief lessons the briefest study will teach us. One is that the colonies must be developed for all the world, not exploited for the benefit of the mother country exclusively. The other is that trained officials, appointed for merit and retained for good service, are absolutely indispensable. The navy has brilliantly shown us what a thoroughly trained arm of the government can do. In our future colonial service we must put a premium on such training if we would look for anything like such success. On the one side we have the experience of Spain—squeezing the life-blood out of her colonies, filling them with a corrupt public service, and leading to ghastly wreck. On the other, England—opening her colonies to the commerce of the world, administering them through the wisest men of the most inflexible integrity she can secure, and binding them to her in loyal affection. Which of the two shall we imitate?

THE PHILIPPINES AS A FULCRUM.

The idea is quite generally entertained, and has been expressed by some of our correspondents, that the acquisition of the Philippine Islands is not a manifestation of "imperialism." According to this view, we shall hold these islands because we do not know what else to do. We have got the wolf by the ears and cannot let go. We have not been moved by greed or by the desire for military glory. In the concussion of war the Philippine Islands were knocked out of Spain's pocket, and as we are committed to the view that Spain had no good title to them, and as no one else has any title at all, we are really obliged to pick them up. But that this rather awkward incident has anything to do with dreams of empire is indignantly denied.

However sincerely this view may be entertained, there is abundant evidence that it is mistaken. It is the view of those who dislike the prospect of holding conquered peoples in subjection, but this prospect is really the motive power in our policy of expansion, and those who dislike it, but consent to it, are playing into their hands. It is not the Philippine Islands in themselves that arouse commercial greed, but what the possession of the Philippine Islands will lead to. Beyond them there is the vast continent of Asia, and the visions of empire there which float before the eyes of some of our statesmen are simply gorgeous. The Philippines are to them merely a fulcrum. In order to move the world some resting-place for the lever is necessary, and if we can get a good basis in the Philippines, we shall soon be able to prise open the jaws of the Chinese, too long closed firmly against us, and pour into their throats most invigorating streams of our products. This may be "an imaginary possible occurrence," but it is as real to those who imagine it as if it were not a baseless fabric, and their sincerity is exactly what makes the future alarming. We do not know what the fate of the Philippines is to be, but if our Government holds them, we know very well what use our Jingoes will try to put them to, because they tell us very plainly.

Thus, we have had a Federal judge holding forth at Saratoga concerning Asia in a prophetic vein almost worthy of the Apocalypse. He declares that Asia is the most important object of our foreign policy. There we shall find "people and institutions ready for a graft from the tree of Anglo-Saxon civil liberty." The population of China is in many respects not only civilized, but highly civilized. They are far from being crude or barbarous. The doors we are about to open "will admit us to half the desirable territory and one-third of the population of the earth." In fifteen years the world will have with China a trade of more than $2,000,000,000. The establishment of this trade will be a more important event than the discovery of America, and the United States is entitled by its position and its capabilities to a great share of it. The Powers of Europe will keep us out of this magnificent field if they are not prevented, and we must prevent them. Our commerce must not be left to extend itself. Our Government must aid it. "Physical presence—the power that flows from personal contact—is the force that dominates everywhere." And the physical presence of a nation to people of foreign lands "is its flag, its war-ships, and the power it wields within the sphere of their observation." Hence, we must have the Philippines, not because we want them for themselves, but as a basis for more extended conquests.

The author of these observations remarked that they had the ring chiefly of commercial conquest. They have more the ring of Col. Sellers's well-known calculations of the fabulous profits to be derived from selling his patent eye-water to the ophthalmic inhabitants of Africa. There is not only millions in it, but billions. To many rational people these calculations appear somewhat exaggerated. It is admitted by this prophet that there is no room in China for immigrants. The country is already densely peopled, overpopulated in many parts to the starvation point. So far are the people from being highly civilized that their standard of living is among the lowest known. So far are they from being receptive of Anglo-Saxon institutions that they are more conservative than any other people. Those that come to this country show less disposition to be assimilated than

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any other immigrants. They are accustomed to working for a subsistence on which an American dog would starve; the rate of wages which prevails is not one-tenth of our own. The value of the trade with a people is in proportion to its wants. In spite of the enlightened rule of the English in India, the population of that country is still miserably poor. They are so near starvation that famine sweeps them away by hundreds of thousands whenever a dearth occurs. With all the magnificent internal improvements introduced by English capital and enterprise, and after many decades of quiet development, the foreign commerce of India is much less than one-third of that imagined for China fifteen years hence. It is, perhaps, nearly double the foreign commerce of the Dominion of Canada. But Canada has about 5,000,000 inhabitants, and India has 250,000,000. The wealth of Oriental countries, as Mill clearly explained, is fabulous wealth. It has always overwhelmed ill-balanced minds, and it might almost be said that more wealth has been lost in South Sea bubbles and similar speculations than has been gained by all other countries besides England in trade with the Orient.

However this may be, and however delusive the dreams of imperialists may prove, there is no uncertainty about the cost to this country of obtaining its share of the imagined trade with China. Let us dream that we are to get eventually a trade with that country of $500,000,000 a year. Against that let us set the positive certainty that to secure this trade by military measures will cost us at once $50,000,000 a year and very likely $100,000,000. That sum is to be added to the taxes which have been hitherto borne by the productive industries of this country. Were that sum remitted, it is not doubtful that our own industry would be enormously stimulated and our wealth vastly increased. It is the interest at 5 per cent. on a thousand millions of dollars. It is much more than half of all the dividends paid by all the railroads of the United States. To spend $50,000,000 a year with the idea of capturing a mythical trade, the profits of which can never repay the expenditure, is not what Americans, in conducting their private affairs, would call a "business proposition." Nevertheless, a very large number of our people are quite ready to spend twice or thrice this amount, and it ought to be clearly understood that this is what imperialism means.

OUR CERTIFICATE FROM SPAIN.

If there is any one generally recognized test of advancement in civilization, it is the treatment of prisoners of war. It is only a hundred years since the greatest commander and strategist of modern times butchered three thousand prisoners in cold blood, and defended his act rather successfully by the laws of war as then understood. Go a little further back, and we find Englishmen killing prisoners rather than be burdened with their support. Among primitive races prisoners are cooked and eaten; indeed, war is made for the purpose of supplying the larder. In almost all recent wars, the charge of barbarity to prisoners has been brought against one side or the other, and at the present day, whenever the charge is believed, the conclusion is always drawn that the people at fault are lacking in civilization—that is, they fall below the ideal which we have, after generations of gradually decreasing cruelty, finally set up.

Among all the curiosities which the war with Spain has produced, nothing would have seemed antecedently more unlikely than that it should have ended in a testimonial, not merely from Admiral Cervera, but from the Spanish soldiers, to the humanity and consideration with which they, as prisoners of war, had been treated. When the war broke out, the Spaniards, as Admiral Cervera says, really believed us to be a barbarous people; but the war has led them to "change their minds." This he attributes to the "gentlemanlike" treatment by us of our prisoners, and his certificate is virtually endorsed by some eleven thousand of the prisoners themselves. Such an acknowledgment is, we believe, entirely without precedent, and disposes of the question, so far as the present war is concerned. If the question is hereafter raised as to our treatment of prisoners of war, we are probably the only people in the world who have documentary proof of the highest order, not only that they are humane and kind to their prisoners, but that they behave in a "gentlemanlike" way to them.

What is still more remarkable is that we have got this certificate from a nation most competent to give it, because it is a very good judge both of what is "gentlemanlike" and what is barbarous. Englishmen and Germans would approach the subject of the treatment of prisoners of war much as we should, and, consequently, what they might have to say about our behavior in the matter would be "discounted" before they said it. We could tell pretty well what they would say. But Spaniards are capable of the most extreme inhumanity and at the same time are the best-mannered people in Europe. Say what you will, there is a connection between good breeding and humanity, and if we find a race notoriously capable of great inhumanity, and at the same time most "gentlemanlike," the only fair conclusion to our minds is that they are good judges of both the bad and the good in manners and civilization. They have "been there." They can enjoy the torture of animals for sport which makes us sick at our stomachs, and they can treat Hobson as if they were all Hobsons themselves. Therefore, even allowing for the fact that our certificate has been given us partly (as appears by the context) in order to contrast our behavior with that of the Cuban "patriots," it seems to be one of which we may fairly boast that the quarter from which it comes doubles its value.

Probably what most puzzles the Spaniards is that the war has aroused horrid doubts in their minds as to their old and cherished illusion that aristocratic institutions necessarily improve manners. Manners have been really softened *pari passu* with the democratization of the world. Considering that democracy's fundamental dogma is equality of rights and duties, it would be strange were it otherwise. Two generations ago it was generally believed, not only that democracy naturally would produce, but that in this country it actually had produced, a general level of humanity in manners higher than that attained elsewhere. Even Dickens in his 'American Notes' states that nothing struck him more forcibly, in contrast with what he had left behind him, than the generally humane, kindly, considerate manners of the people. Thackeray made the same observation. To them the reason was plain enough. Every American was taught from his cradle to respect the rights and feelings of others; in other words, was taught consideration for others, which is the root of the best manners and the best life. It was just as obvious that aristocracy must tend to produce bad manners wherever aristocracy means privilege. Privilege means inequality and the right to oppress, to exact, and to injure. Constituted as man is, privilege will lead him to seize the opportunity, and ride roughshod over his fellows.

The theory is just as sound to-day as it ever was, and we are not a different people from what we were fifty years ago; and consequently when the Spaniards come into contact with us in the most difficult relation of life, they at once perceive that they have fallen into the hands of a kindly and humane people. But suppose that they had fallen prisoners, not to the American fleet, nor to the American army, which are both really representative, but to some of our privileged aristocratic political chiefs, who have separated themselves from the mass of their countrymen, and begun to rule them by the old aristocratic machinery of fraud and force. Suppose the war had been made by Croker and "Pat" Gleason and Payn and Aldridge, and the Admiral of the fleet had been Robert Van Wyck, and the Commander-in-Chief had been Morgan of Alabama, and Foraker had presided over the State Department, and Whalen had furnished him with law—

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would the event have been the same? We confess we should be sorry to see the experiment tried. Yet these are our aristocrats. These are the men whose power rests not on the voluntary suffrages of their fellow-men, but on "machine" power, and "influoence," which is only another name for privilege. They are our potential Weylers. It is almost invariably the performances of these aristocrats, on the stump, or in foreign affairs, or in municipal office, that get us a bad reputation abroad. Fortunately the war was carried on by real Americans. The Spaniards had got their impression of us from the privileged classes who govern us. When they were taken prisoners, they fell into the hands of American soldiers and sailors, real representatives of the country. To the Dons' amazement, they have fallen into the hands of gentlemen.

THE PERFECTION OF JURY TRIAL

Mr. Choate's address at Saratoga on jury trial was evidently intended as a vehicle for a number of suggestions on law reform which have only a very indirect connection with the subject. Under the guise of a vindication of the jury, he has managed to bring emphatically before the minds of the bar and the public such topics as the sale of judicial nominations and the delays caused by our vicious system of procedure. If these are separated from the rest of the address, it will be found that its main drift is that of a vindication of the perfection of jury trial, as a sort of ideal system for the determination of controversies between man and man. As, however, trial by jury is embedded in our constitutional system, and no one is engaged in any attack upon it, Mr. Choate seems rather to be reviving a controversy already settled than to be settling one. But granting all that he says, his view of the subject is certainly open to the charge of proving too much. If jury trial is really the ideal system of the world, especially adapted, as he says, to protect the "cornerstone of civil society" (property), why do half the property cases—all those, that is, in which an injunction is the appropriate form of relief—never come before a jury at all?

If I have a patent which you are infringing, the ideal form of remedy, according to Mr. Choate, would be a suit for damages, to be assessed by a jury; yet if actually I can get an order from a Federal judge which will prevent you for ever from infringing, the remedy will, in nine cases out of ten, be far more satisfactory. In a railroad-rate case, where the security-holders are being persecuted with the scourge of a Populistic Legislature, it is certainly property which is at stake; yet a judge's order which will definitively stop the Populistic attack, is better adapted to right the wrong than any assessment of damages. In the elevated-railroad cases in this city, the property-owners attacked the railroad with an injunction and a jury as the two strings to their bow. If A keeps B out of his property, the latter recovers it by means of a jury trial; if he threatens the same wrong, B's remedy is by way of injunction, without any jury trial. All this does not show, indeed, that a jury is ill-adapted to the ends for which it is used, but that it was not devised especially to protect property.

In discussing the rule which requires that a verdict must be unanimous, Mr. Choate again resorts to his theory that the jury is an ideal defence of property. His argument on its face is very strong. "It takes no prophet to foretell that the great contests in the courts in the coming generations are to be against and in defence of the right of property, and I can conceive of no more destructive and fatal weapon which its adversaries could secure in advance than the abolition of this rule of unanimity"—*i. e.*, the necessity that the person making an onslaught on property shall get a unanimous vote is the barrier which the law interposes for the protection of the right attacked.

This would be true only if a verdict were a finality. But a verdict is not a finality. The verdict may be, and in case of glaring injustice always is, revised by the court, and the rule would be the same whether it were a unanimous or a majority verdict. If, for instance, as frequently happens, a jury, under the influence of communistic feeling, brings in a verdict for some enormous amount against a wealthy defendant, what saves him is usually not the rule requiring unanimity, but the rule that the victim may appeal to the court to order a new trial because the verdict is excessive or against the evidence.

It is really not trial by jury, but the fact that verdicts, and, indeed, the whole proceedings of juries, are supervised by the courts, that makes them what they are, at least so far as property rights are concerned. Indeed, we believe Mr. Choate is the first investigator of the subject who ever advanced the theory that a jury was peculiarly adapted as a defence of "the corner-stone." The "palladium of liberty," it used to be called, because it interposes in all political and criminal suits (in which the Government is a party) the barrier of a popularly constituted body between the Government and the accused, to pass on the question of guilt. Here we have a real barrier, because the question of guilt is one of such a character that even the usual supervision of the jury by the court, supposing the latter to be against the prisoner, cannot avail much. Juries will acquit, against all law, when they suspect oppression, and here their action cannot, as in civil cases, be reversed.

If jury trial has fallen into a good deal of contempt, especially in such communities as New York, we are inclined to think that the explanation is not that we have forgotten all that may be said in favor of it as a method of arriving at conclusions of fact in legal proceedings (we do not question as a whole that in its place it is a very good form of trial), but that it is stretched to cover too great a ground. Mr. Choate insists upon the duty of all good citizens to sit on juries, whether they like it or not; but the fact is that in busy communities men whose time is fully occupied, though they will sit occasionally on juries, will not do it continually. You cannot get them to believe that hosts of petty squabbles daily tried by juries are worth a jury. Make a jury solemn and occasional, reserve it for cases in which it is actually needed, and you can get good jurymen; otherwise, you cannot. Now the only way to reduce the number of jury trials (since a jury is a constitutional right) is to provide that, unless demanded, an ordinary trial shall proceed without a jury—that is, by a judge. This simple legislative device has been tried in Massachusetts, and is said to have led to the discovery that in a very large proportion of cases the parties had been in the habit of going to a jury merely because they had become so impressed with the sacrosanct character of this form of trial that it never occurred to them to dispense with it. Obviously, if juries were dispensed with in half the existing cases (and the habit would grow), the level of what was left would be more easily kept high. It is easier to get 10,000 decent talesmen than it is to get 20,000.

THIS YEAR'S MUNICH ART EXHIBITIONS.

MUNICH, August, 1898.

The two expositions of the Künstlergenossenschaft and the Secession, which were last year arranged in friendly proximity under the spacious roof of the Glaspalast, have this year chosen separate quarters; the royal Kunstausstellungsgebäude on the Königsplatz, opposite the Glyptothek, having been cleared of its permanent collection of paintings and given over, for a period of five months, to the Secessionists.

But, thanks to the industry of living artists and their willingness to let the public enjoy their creations, the walls in the sixty-three rooms in the huge glass-and-iron structure are as thickly covered with canvases as they were in 1897. The general effect of this collection, however, suffers in comparison with last year through the diminution of contrasting elements, and one is struck with a certain monotony and chromo-like similarity of type in whole rows of pictures quite as often as with the merit or excellency of single pieces. And yet there is no lack of excellent work and noteworthy collective exhibits which make up for much that is indifferent and uninteresting. There is Lenbach again, represented by twenty-two portraits, arranged in a room by themselves, in a man-

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ner resembling that of his own magnificent studio, with the subdued color effects of Gobelins and Oriental rugs. This collection is of great interest, as it covers the whole period, year by year, from 1876 to 1897, so that, in connection with the artist's numerous works in the Von Schack Gallery (mostly admirable copies from old masters), the whole artistic career of this truly great painter may be followed from beginning to end. Among the portraits now on exhibition are those of Virchow (1892), Björnson (1894), and a sketch of Bismarck (1893). The portraits of Du Bois-Reymond, one of the two sent to the exhibition by Max Koner, may here be mentioned as a pendant to Lenbach's Virchow. Lenbach's talented and faithful pupil, Fritz von Kaulbach, has also a cabinet to himself—satirists speak of the "Kaul- und Lenbach-Kabinette" and of "Fritz und Franz"—and exhibits half-a-dozen portraits and as many studies in oil and in pastel.

The largest and most striking picture of the whole exhibition, and the one which has given more occupation to the critics than all the rest combined, is Max Klinger's "Christ in Olympus." The meaning of the whole composition and of separate figures; the artist's conception of Christ and the virtues on the one hand, and of the aged Jupiter and the rest of the Olympians on the other; the inequalities of execution said to result from the long time (seven years) spent on the work, have been and continue to be the subjects of earnest discussion. A gentleman whose authority in matters of artistic anatomy is unquestioned among Munich artists, pointed out to me in one of the figures a lump of muscles non-existent in the human body; "but," said he modestly, almost blushing, "has not Rubens done likewise, and what do small defects like these signify in such works of genius?" It would be futile to dwell here upon these criticisms when even a description of Klinger's great painting would require more space than I dare to claim. Its harmonious blending of colors and grand decorative style, enhanced by the impressive combination of painting and marble sculptures in the frame, will no doubt win for it a prominent place in some gallery where it may be enjoyed by many.

With an aggregate of numbers only about one-third as large as that of the older society, the exhibition of the Secession is characterized by a remarkable variety of original conceits and an equally noticeable diversity of technical resources, as well as by a rare good judgment on the part of the hanging committee. While some of the pieces must be set down as strange experiments, the collection as a whole is not lacking in soberness, and one is strongly impressed with the prevailing and unmistakable spirit of earnest striving after individual forms of expression, not as a rule obtrusively arbitrary nor tinged with levity. At times one even misses that sensation of a bright and cheerful atmosphere so generally felt in the midst of pictorial display. Prof. Stuck's "Crucifixion" and Von Uhde's "Last Supper" are large canvases, proving anew that deep religious sentiment may be expressed without transporting the beholder into remote ages and among distant Oriental types and surroundings. The vivacity, intensity, and individuality of feeling on the several faces of Von Uhde's painting are most striking. The same artist's full-length figure of an old man, together with several portraits in oil, gouache, and crayon by that brilliant young painter Freiherr von Habermann, well illustrate (like many other specimens in the collection) the old maxim of the disconnection between artistic value and the attractiveness of the object represented. Among Stuck's other numerous pieces some, as "Domino," "Aegypterin," "Römerin," "Pallas Athene," are in costume, and suggest the influence, also noticed in other cases, of the grandiose classical *Künstlerfest* celebrated here last winter in the two royal theatres, which are connected by a gallery. Herkomer's "Madonna," a three-quarters-length portrait of a young woman in a black grenadine dress, with no other background than a greenish-white curtain, forms a contrast with the majority of portraits exhibited on account of its quiet and simple treatment, while the tragic interest attaching to the late Duchess of Alençon is heightened by Aimé Morot's slightly sentimental representation of the slender figure, with soft melancholy eyes, in mourning dress. Very strong portraits have been contributed by Max Slevogt and Leo Samberger of Munich, and the Italian G. Segantini. Three Belgians, Constantin Meunier ("Im schwarzen Land," and three or four water-colors and drawings), Josselin de Jong, and Konrad Starke, are to be mentioned as representatives of the class of artists who have chosen the darker side of modern life, the stern demands of labor, for their special sphere. Of several bronze statuettes by the first named, one, "Ecce Homo" (a sitting figure with arms bound and both hands resting upon the right knee), is especially characteristic of the artist's genius. There is no lack of evidence of a devotional study of natural scenery, and such productions as Karl Haiden's "Evening Landscape" and W. Y. Macgregor's "The Quarry" (both of which works have been secured for the royal Pinakothek) betray a deep sense for the more sombre moods of nature. As instances of "impossible" open-air light effects, Prof. Zügel's groups of blue and green and purple cows, standing in a pond covered with leaves of water-lilies or on turf reflecting all the colors of the rainbow, are a source of amusement to most visitors.

Much originality is displayed in the smaller sections of the exhibition, in sculptures, water-colors, etchings, and in productions of industrial art. Tiffany's fine collection is as much admired here as it was a few months ago at Dresden. A. L.

A TRIP IN DAGHESTAN.

GUNIB, July 31, 1898.

Daghestan is rather out of the line of ordinary tourist travel, and, after visiting it, one accepts the conclusion that, in spite of all its merits, it probably will remain so. To begin with, it takes time to get here. The district forms the northeastern portion of the Caucasus, and can be entered, with comparative comfort, only from the coast of the Caspian Sea, although there are mountain passes which can be crossed on horseback from Kochetia, south of the central chain, and from the north and west. The regular stage route runs from Petrovsk, a port of some ten thousand inhabitants, and growing rapidly since (three years ago) it was reached by the railway which connects it directly with the interior [illegible] and assures it much of the trade of Central Asia.

The capital of the province, however, is Temirchanshura, called Shura for short, a military post, twenty-five miles inland, founded in 1834 at the meeting of several roads, and to-day a pleasant little town where one can get fairly good accommodations. As the Russian element is almost entirely official or military, and the Cossacks, of whom there are plenty, have an Oriental appearance, the place is Eastern enough. Not very many Persians, Armenians, and Jews have yet penetrated there, so the mass of the population is made up of the natives, here called the Kumyks, a tribe perhaps of Turkish origin, and not akin to the genuine Lesghians, though looking much like them to the stranger. The Lesghians proper are a people whose early history is unknown, and whose race affinities are largely a matter of conjecture. They must be of very mixed blood, and they speak half-a-dozen different languages, each of them split up into numerous dialects. They are a handsome race, of swarthy complexion, regular features, and bright eyes; the hair is dark rather than black, the stature above the middle height, the carriage good. They look like born warriors, as they are, and appear able to undergo great fatigue—a capacity not always tested as much as it might be, as a good deal of the hardest work is done by the women, who, on the other hand, in this ultra-Mohammedan country, go about entirely unveiled. The Lesghians are said to be independent, brave, and hospitable, but cunning, fierce, and revengeful. The twenty-four years' struggle which their great leader, Shamyl, kept up against Russian, infidel domination, tells the tale not only of the energy and striking abilities of the chief, but also of the courage and fanaticism of his undisciplined, badly armed followers.

The distance from Shura to Gunib, which is about eighty miles by the post-road, can be covered easily in two days. The road is generally good, showing in the more difficult parts very creditable engineering, and it is steadily being improved, so that it will soon be paved nearly all the way; indeed, it is extraordinary what fine roads the Russians, who are used to such bad ones in their old homes, often make in their newer territories. Any one who has had experience in posting in Russia will find little to surprise him on the Gunib trip. The traveller rides in a springless vehicle, called a *perekladnaya*, that holds two people and their baggage, besides the driver, and has to be changed at every station or, if he be fortunate enough to find one, he can hire in Shura a more comfortable carriage for the whole journey and the return. The stations are from ten to fifteen miles apart. On arriving, one can get three fresh horses in half an hour if there are any. If not, one must sit and wait till there are, which may be an affair of a good many hours, as the post, or some officer or official with a paper stating that he is on Government business (and they all have them), may come along and claim precedence. As there are but nine horses to each station (on the Tiflis-Vladikavkas road there are eighty-seven), the mere ordinary mortal is likely to have difficulty in moving fast or regularly. In the way of comforts at the station he can always count on the necessary samovar to make his tea, and he can usually pick up some bread and eggs or perhaps a chicken.

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When he wishes to sleep, he will find, if it is not already occupied, a board couch which it is left to his own rugs to soften; but, as the single room serves for all comers, the noisy entrance or exit of other wanderers may prove disturbing.

Already before reaching Shura, one gets out of the plain among the mountains that rise suddenly from it without transition, though they are at first low and covered with verdure. Further in the interior they grow higher and bleaker. Woods and even pastures become rare. Gradually one is hemmed in by towering cliffs, huge masses of rock stretching up many thousand feet in wild, desolate grandeur. The streams are hardly more than torrents; the few villages have mostly a miserable look, for the stony soil gives but little sustenance. Thus the journey continues, up and down, mile after mile, until, round a sudden bend of the road where it runs between a great crag, in which it is cut, and a roaring torrent, one crosses the threshold of the last refuge of Shamyl, the natural fortress of Gunib.

Gunib is a valley five miles long by three broad, surrounded by inaccessible mountains. It lies in the centre of Daghestan, and here Shamyl, for years beforehand, had made his preparations for a final retreat. Here he had pure water, good pasture, and land sowed with wheat, and here in 1859, when resistance outside seemed hopeless, he withdrew with a few hundred devoted followers, blocked up or destroyed the [illegible] path of entrance, and fancied himself secure against further attack. It was the idea of a barbarian. Sooner or later the pursuing enemy were bound to make their way in, as they quickly did; the first of them, twenty-seven in number, guided by a native boy who suddenly volunteered, climbing up a place seemingly so impassable that there was no watchman stationed there. From three directions the columns finally poured in, and the man who had so long defied the power of the Russian empire at last submitted without further struggle. Since then Daghestan has been pacified. Although the people must still regret their former wild liberty, as they showed when, at Turkish instigation, they tried to rise in 1877, they are helpless, for they are unarmed, and their country is now traversed by roads. Shamyl himself was well treated by his conquerors, and died at Mekka in 1871. His village, by order of the Government, which wishes to efface seditious memories among the natives, is now uninhabited, save by a watchman, so the picturesque ruins decay every year, until half a century hence few traces of them will be left.

The modern settlement, an ordinary military post with few houses, half-a-dozen shops, and no inn except the usual posting station, is situated lower down the slope, though still high enough above the stream to command a fine prospect of the lovely valley and its giant walls. From the top of one of these, the Gunib Dagh, there is a wide view of Daghestan, "the land of mountains," which stretch into the distance on every side. Far beneath, amid the wilderness of rock, one can distinguish the turbid streams, the green pastures or rare woods, the brown patches or terraces of ripe grain, the flat mud-houses of the villages—an immense picture, grand enough to make one forget the trifling hardship incurred in coming to look at it.

ARCHIBALD CARY COOLIDGE.

Correspondence.

AN ANECDOTE OF RENAN.

TO THE EDITOR OF THE NATION:

SIR: The articles reviewing Mme. Darmesteter's 'Renan' in the *Nation* have interested me exceedingly. In reading them I was reminded of an incident in connection with M. Renan which may not be generally known, and might be added as a footnote to what has been said of him. I learned of it while a student at the University of Tübingen. Dr. Julius Euting, the then Professor of Semitic Languages and librarian at the Protestant *Stift*, now librarian at the Strassburg University Library, had occasion to examine some manuscripts at the Paris Library, and among the rest he found several catalogued by M. Renan under Chaldaic; but he soon found that they were not Chaldaic, with which he was perfectly familiar. There was some resemblance, yet there was as much difference as between German and Dutch. He called on M. Renan for an explanation, who replied that he did not just know in what language they were written, so he had put them under Chaldaic, to which they seemed the nearest allied. Thereupon Dr. Euting copied all the manuscripts, and in some way found that they were written in the Mandaic language, once spoken at the sources of the White Nile. He also found that there was a small remnant of nomadic shepherds, with their priest, who still spoke it. With the data in hand and the copies of the manuscripts, some more were found and copied at the Oxford Library. Dr. Euting constructed a grammar and dictionary. He devoted years of labor, a labor of love, to this work, and was fortunate in finding the St. Petersburg Oriental Society willing to assume the cost of publishing the complete manuscripts, which are prayers and discourses treating of the soul's leaving the body.

Should any of your readers ever get to Strassburg, they will find Dr. Euting a gentleman who speaks English and is delighted to exhibit his Oriental treasures in the University Library. ARNIM DE BONNEHEUR.

BETHLEHEM, PA., August 27, 1898.

FRANKLIN AND RATTLESNAKES.

TO THE EDITOR OF THE NATION:

SIR: In Condorcet's "Éloge" on Franklin, delivered before the Académie des Sciences in 1790, he dilates upon Franklin's ready wit and "Socratic" method of argument, and cites as an instance that, "Chargé de demander l'abolition de l'usage insultant d'envoyer les malfaiteurs dans les Colonies, le Ministre lui allégait la nécessité d'en délivrer l'Angleterre. Que diriez-vous, répondit-il, si nous ordonnions l'exportation des serpens à sonnette?" And in a footnote the author adds: "Je lui ai entendu raconter ce trait, qui a été ridiculement défiguré dans quelques-uns de nous journaux."

From this source, and from this source only, the "Rattlesnake anecdote" has crept into most of the biographies of Franklin. In a recent careful examination of the *Pennsylvania Gazette*, for hitherto inedited writings of Franklin, I have discovered the following article (No. 116, May 9, 1751), the style of which, as well as the subject, shows it to be the [illegible] pen, and which gives us [illegible] of the story we have hitherto owed to Condorcet's French version, and proves that also to have been "défiguré."

PAUL LEICESTER FORD.

TO THE PRINTERS OF THE GAZETTE.

By a Passage in one of your late Papers, I understand that the Government at home will not suffer our mistaken Assemblies to make any Law for preventing or discouraging the Importation of Convicts from Great Britain, for this kind Reason, '*That such Laws are against the Publick Utility, as 'they tend to prevent the* IMPROVEMENT *and* WELL 'PEOPLING of the Colonies."

Such a tender *parental* Concern in our *Mother Country* for the *Welfare* of her Children, calls aloud for the highest *Returns* of Gratitude and Duty. This every one must be sensible of: But 'tis said, that in our present Circumstances it is absolutely impossible for us to make *such* as are adequate to the Favour. I own it; but nevertheless let us do our Endeavour. 'Tis something to show a grateful Disposition.

In some of the uninhabited Parts of these Provinces, there are Numbers of these venomous Reptiles we call RATTLE SNAKES; Felons-convict from the Beginning of the World: These, whenever we meet with them, we put to Death, by Virtue of an old Law, *Thou shalt bruise his Head.* But as this is a sanguinary Law, and may seem too cruel; and as however mischievous those Creatures are with us, they may possibly change their Natures, if they were to change the Climate; I would humbly propose, that this General Sentence of *Death* be changed for *Transportation.*

In the Spring of the Year, when they first creep out of their Holes, they are feeble, heavy, slow, and easily taken; and if a small Bounty were allow'd *per* Head, some Thousands might be collected annually, and *transported* to Britain. There I would propose to have them carefully distributed in *St. James's Park*, in the *Spring-Gardens*, and other Places of Pleasure about *London;* in the Gardens of all the Nobility and Gentry throughout the Nation; but particularly in the Gardens of the *Prime Ministers*, the *Lords of Trade*, and *Members of Parliament;* for to them we are *most particularly* obliged.

There is no human Scheme so perfect, but some Inconveniencies may be objected to it. Yet when the Conveniencies far exceed, the Scheme is judg'd rational, and fit to be executed. Thus Inconveniencies have been objected to that *good* and *wise* Act of Parliament, by virtue of which all the *Newgates* and *Dungeons* in *Britain* are emptied into the Colonies. It has been said, that these Thieves and Villains introduc'd among us, spoil the Morals of Youth in the Neighbourhoods that entertain them, and perpetrate many horrid Crimes. But let not *private Interests* obstruct *publick* Utility. Our *Mother* knows what is best for us. What is a little *Housebreaking, Shoplifting*, or *Highway Robbing;* what is a *Son* now and then *corrupted* and *hang'd*, a Daughter *debauch'd* and *pox'd*, a Wife *Stabb'd*, a Husband's *Throat cut*, or a Child's *Brains beat out* with an Axe, compar'd with this 'I. PROVEMENT and WELL 'PEOPLING of the Colonies!'

Thus it may perhaps be objected to my Scheme, that the *Rattle-Snake* is a mischievous Creature, and that his changing his Nature with the Clime is a mere Supposition, not yet confirm'd by sufficient Facts. What then? Is not Example more prevalent than Precept? And may not the honest rough British Gentry, by a Familiarity with these Reptiles, learn to *creep*, and to *insinuate*, and to *slaver*, and to *wriggle* into Place (and perhaps to *poison* such as stand in their Way) Qualities of no small Advantage to Courtiers! In comparison of which '*Improvement* and *Publick Utility*,' what is a *Child* now and then kill'd by their venomous Bite, . . . or even a favourite *Lap-Dog?*

I would only add, That this Exporting of Felons to the Colonies, may be consider'd as a *Trade*, as well as in the Light of a *Favour*. Now all Commerce implies Returns: Justice requires them: There can be no Trade without them. And *Rattle Snakes* seem the most *suitable Returns* for the *Human Serpents* sent us by our *Mother* Country. In this, however, as in every other Branch of Trade, she will have the Advantage of us. She will reap *equal* Benefits without equal Risque of the Incon-

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veniences and Dangers. For the *Rattle-Snake* gives Warning before he attempts his Mischief; which the Convict does not. I am

Yours, &c.,

AMERICANUS.

Notes.

'Ave Roma Immortalis,' Mr. F. Marion Crawford's new book, to be published in two volumes, by Macmillan & Co., is an antiquarian and historical work, drawn largely from Latin and Italian chronicles, and serving some of the purposes of a guide-book or vade-mecum for the tourist. It will be copiously illustrated. The same publishers announce 'The Great Salt Lake Trail,' by Col. Henry Inman and the Hon. William F. Cody ("Buffalo Bill").

Edwin Gordon Lawrence of this city has in preparation, for speedy publication by himself, 'Modern Oratory,' consisting of British and American selections, and provided with an introductory discussion.

William Doxey, San Francisco, has added to his well-printed, handy "Lark Classics" Kipling's 'Barrack-Room Ballads, Recessional, Etc.' The "etc." is part of the title, and suggests the queer lane by which one reaches the "Recessional" at the very end. Those who don't mind such incongruities as this medley offers, can be recommended to procure a volume for what they like best in it.

Mr. James T. Edwards has printed some interesting letters of John McDonogh, the founder of schools in New Orleans and Baltimore. The earlier letters relate to the land claims growing out of the Louisiana purchase and the carrying off of slaves by the British in 1815. Of more permanent value is Mr. McDonogh's account of the freeing of his slaves and his interest in the Liberian colony. After forty years' experience in keeping slaves he wrote, in 1842: "My experience will show that, with a proper treatment of slaves, the gain from their extra labor—that is, the labor over and above that which slaves in general yield their owners—in the course of that time, say fifteen years, will enable their master to send them out [to Africa], and purchase in Virginia or Maryland, with the gain made from said extra labor, a gang of equal number to replace them." The entire letter must be read to permit a full appreciation of this queer philanthropic experiment; and one should read McDonogh's brief biography published a few years ago.

The combined efforts, especially of Tischendorf, Tregelles, and Westcott-Hort resulted for the New Testament in a *textus receptus* that is such not for traditional, but for critical reasons. The British and other Bible societies, nevertheless, still inundate Europe and America with cheap editions of the old and uncritical text, which is printed because it is old and bought because it is cheap. Prof. E. Nestle, a leading German New Testament critic and Syriac scholar, the most prominent pupil of Lagarde, has made an earnest attempt to do away with this state of affairs. He has, in his 'Novum Testamentum,' put into the hands of the student practically everything that he can need for the investigation of the New Testament text, the materials of preceding editions being carefully compiled and arranged. The Würtemberg Bible Society has contrived that there can be no complaint on the score of the price. Although a volume of 600 pages, it can be had, bound, for less than fifty cents. A full half-dozen editions in various bindings have been issued.

A series of articles on "Das Übersinnliche in der Deutschen Litteratur," by Dr. Richard Wedel, is appearing in the monthly publication *Psychische Studien* (Leipzig: Oswald Mutze), beginning with the April number—a place where few would look for contributions to literary history. The writer alludes briefly to the presence of supersensuous elements in the earliest German literature, *e. g.*, in the 'Merseburger Zaubersprüche,' in 'Parzival,' the 'Nibelunglied,' and later on in the works of Grimmelshausen, but in the main confines himself to the writers of the last hundred years, from whom he gathers a considerable harvest of mystic phenomena.

The *Library Journal* for August is occupied to repletion with the late Chautauqua conference. We remark the paper on "Open Shelves," or free access of readers to alcoves, in favor of which the writer is very pronounced; that on gifts and bequests to libraries, July, 1897, to June, 1898, aggregating more than $2,500,000, besides building and lands valued at nearly $800,000, but including the endowment for Columbia University of more than a million (a table is subjoined); the account of the numerous library schools, both permanent and summer, beginning with Mr. Dewey's New York State School at Albany, which will, in its summer session hereafter, receive as candidates only those who have had considerable experience in library work. Many other topics possess an interest for teachers and educators not inferior to that for librarians.

The *State*, a weekly political and literary journal published at Tacoma, conciliates woodcut and letterpress opposition by keeping to an uncalendered paper, and tacking its half-tone proofs on the spaces allotted to them. We commend this compromise to our book publishers.

Papagueria, or the land of the Papago, is the subject of the principal article, by W. J. McGee, in the *National Geographic Magazine* for August. This Indian tribe inhabits the arid region which lies beyond the Sierra Madre in Arizona and the Mexican State of Sonora. About 4,000 in number, they have adjusted their habits, food, raiment, industries, and social organization to the desert, and thrive where other peoples would famish. They are "characterized by exceptional force and stability of character," and three centuries of contact with alien races has affected them but slightly. They are probably descended from a people of superior aboriginal culture. The extensive ruins of aqueducts and other irrigation-works show that "the prehistoric farmers constrained and restrained the running waters to the needs of their kind, while the modern Indians chase and seek the waters just as they chase game and seek wild fruits." Fragments of finer pottery than is now made by the Papagos, together with well-shaped and polished stone axes, pestles, mortars, etc., are found in the mounds which mark the sites of ancient villages. Recently the men have become addicted to intemperance in smoking and drinking, and a deterioration of stature and other physical characters has been observed, though the women are largely free from these vices. Descriptions of their summer and winter homes (in which they show the same dignified hospitality and reserve noted by the earliest Spaniards), their peculiar customs and industries, are aided by some interesting photographs.

An instructive excerpt from the last annual report (28th) of the Massachusetts Bureau of Statistics of Labor is entitled 'Labor Chronology, 1897,' and presents day by day the actions of various labor organizations, under the respective heads of Hours of Labor, Wages, Trades-Unions, Labor Legislation. Besides these news items, we have the labor legislation of 1898 (text of statutes), and a summary paragraph on the labor movement in the State in 1897.

The Total Solar Eclipse of January 22, 1898, is described in preliminary reports on four expeditions sent to India by a joint committee of the Royal Society and the Royal Astronomical Society of London, published in the Proceedings of the Royal Society for August 4. The first report is on the expedition to Sahdol, and contains a description by W. H. M. Christie, Astronomer Royal, of photographs of the corona on a large scale during totality, and of photographs of the partial phase before and after totality for determination of the position of the moon relatively to the sun. It also includes an account by Prof. H. H. Turner of the instrumental equipment and adjustment. The second of the reports is on observations at Ghoglee, by Prof. Ralph Copeland, Astronomer Royal for Scotland, who describes his method of photographing the corona and the spectrum. Sir Norman Lockyer contributes an account of the observations at Viziadrug by himself with the assistance of the officers and men of H. M. S. *Melpomene*. Twenty-two groups of observers were formed, and the interest and skill displayed by the officers and men under Capt. Chisholm Batten prove that effective and economical aid in observing eclipses can be secured from the personnel of a man-of-war. The concluding report is on observations at Pulgaon by Capt. E. H. Hills and Mr. H. F. Newall, and is illustrated by photographs of the solar corona, the corona spectrum, and the spectrum of the sun's limb.

The Peabody Museum of American Archæology and Ethnology, Harvard University, has issued under one cover Nos. 4 and 5 of the first volume of its Memoirs. In No. 4 Mr. George Byron Gordon gives an account of his "Researches in the Uloa Valley, Honduras," and shows that this region was once the abode of a people who had reached a stage of culture equal to that attained by the highest civilizations of Central America. He finds no evidence of the use of metals, and architectural remains and implements of war are entirely wanting, but from the results of his excavations it is plain that the inhabitants of this locality excelled in the potter's art, in color decoration, and in some forms of stone-cutting. A stone image found among the ruins of some mounds resembles the rude sculptures from Nicaragua rather than the elaborate monoliths of Copan. If not Mayas, the dwellers in the Uloa Valley were in close relations with some portions of that race, and the predominating influence was Maya, as is shown most prominently in the remains of pottery. Most of the specimens examined exhibit technical qualities identical with those of pottery from Copan. The use of certain decorative motives and of a graphic system common to that of the codices and the sculptured monuments of Maya is a fur-

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ther indication of these affinities. The second memoir, "Caverns of Copan," is also by Mr. Gordon. His explorations among the hillsides of the Copan Valley give no evidence of the extreme antiquity of man in that neighborhood. The pottery found there bears no resemblance to that of any other locality, but may have been made for special rites connected with the caves. Both papers are illustrated by heliotypes.

Alexander Agassiz, LL.D., after serving the Museum of Comparative Zoölogy at Harvard College in various capacities for thirty-five years, has resigned his position as Director and Curator. The policy of the establishment will hereafter be guided by a committee of the Museum Faculty consisting of Dr. Henry P. Walcott and Prof. George L. Goodale, and Dr. W. McM. Woodworth has been appointed Assistant in charge of the Museum.

To the letter from Mr. A. de Potter which we published last week, touching a Flemish society in Belgium, we should have appended a note confirming the correctness of our abstract of Prof. Paul Fredericq's review (in the *Athenæum*) of Belgium's intellectual movement during the past year. At the end of his remarks he says, "For the first time I have to speak of works written in the third national language of Belgium," and then proceeds to introduce the "fringe of Belgians who speak German and number about 50,000," living "along the frontier of the Rhineland of Prussia and the Grand Duchy of Luxembourg," with their linguistic self-assertion, in accordance with our summary.

—Mr. A. Growoll's 'Book-Trade Bibliography in the United States in the Nineteenth Century,' printed for the Dibdin Club of this city, is as entertaining and valuable as it is a modest performance. It makes a neat, old-fashioned volume, with a portrait of the late Frederick Leypoldt, of honored memory, and a dedication to (one may infer) his widow. Mr. Growoll recalls successively the various booksellers' associations from 1801 to 1892, beginning with that American Company which embraced the trade of Boston, New York, and Philadelphia in 1801, with Mathew Carey for its first president, and ending with the extinct American Book-Trade Association. There follows a chapter of "Side Lights on the Early Conditions of the Book-Trade," which is especially readable as containing much out-of-the-way information. Next comes an account of the first book-trade 'Catalogue of All the Books Printed in the United States,' published by the booksellers of Boston. This very rare list is reproduced in facsimile at the end of Mr. Growoll's matter, and is a study in itself. Chapter v. deals with book-trade helps, 1801-1897. Chapter vi. is a meritorious chronological list of catalogues, book-trade, and literary journals, and closes with the reminder that the staff of the *Publishers' Weekly* is now proceeding with a schedule of the books of the early part of the century not in print in 1876—*i. e.*, at the date of the editing of the 'American Catalogue.' The publication of this list "will complete a record of American books of the nineteenth century." Chapter vi. is a clear labor of love in rescuing from oblivion the pioneer bookseller-bibliographers, from Orville A. Roorbach to F. Leypoldt, of whom the sketch is noticeably intimate and affectionate. Charles B. Norton (who published 'Poole's Index'), Charles Rudolph Rode, Obadiah Rice (in at the founding of the Boston Athenæum, collector for the great libraries of J. Carter Brown, S. L. M. Barlow, Peter Force, and Henry C. Murphy, and the source of many friendly obligations to Irving, Ticknor, and Prescott in their Spanish studies), Henry Stevens "of Vermont" (the great purveyor of Americana for the British Museum, and collector for the Brinley, Livermore, and Lenox libraries), Nicolas Trübner, James Kelly, and Joseph Sabin are the other worthies on this bede-roll.

—The Boston Catalogue above mentioned is classified and irregularly alphabetized, under author- and (to some extent) subject-entries. Law, which must yet await its Kent and Story, is succeeded by Physic, in which we remark the elder Darwin's Zoonomia, and by Divinity, beginning with Hannah Adams, and including Blair's Sermons, Barclay's Apology, Baxter's Call and Saints' Rest, Doddridge, Jonathan Edwards in force, Fox's Journal, Klopstock's Messiah, Hannah More's Sacred Dramas, John Newton, Paley's Evidences, Priestley, Whitefield, Watts, and Young's Night Thoughts. A page of Bibles precedes the Miscellanies, in which the running finger rests on Abelard and Eloisa, Baron Trenck's Life and Adventures, Bennet's Strictures on Female Education, Bentham's Defence of Usury, Bowditch's Practical Navigator, the amusing rascally Memoirs of Stephen Burroughs, Carver's Travels, Charlotte's Letters written during her Connexion with Werther, the History of Eliza Wharton (the Coquette), Darwin's Botanic Garden and System of Female Education, Dibdin's Songs, D'Israeli's Romances, Franklin's Autobiography, Godwin's Enquiry concerning Political Justice, Hutchinson's History of Massachusetts, Jefferson's Notes on Virginia, Vicesimus Knox's Moral and Literary Essays, Lavater's Physiognomy, the gipsy Life of Bampfylde Moore Carew, Lindley Murray's English Grammar, Paine's Works, Mary Wollstonecraft's Rights of Woman, Rousseau's Social Compact, Rumford's Experimental Essays and Essay on Chimney Fire Places ("Count Rumford's Essays you shall have by the next mail," wrote Coleridge in 1796, and, in the same year, "The landlord has promised me to Rumfordize the chimney"), etc., etc. Schoolbooks and Singing-books bring to a close this interesting mirror of the period, in which the greatest figure of the century just opening is reflected only incidentally in Denon's Travels in Upper and Lower Egypt "during the campaigns of Bonaparte in that country."

—The latest contribution by Furneaux to the exposition of Tacitus is his edition of the 'Agricola' (Oxford: Clarendon Press; New York: Henry Frowde), a volume uniform with his editions of the 'Annals' and 'Germania.' About half of the long introduction (otherwise concerned with the history of the text, the purpose of the treatise, its language, etc.) is devoted to a consideration of Tacitus's account of Britain and its conquest. Here Mr. Furneaux is on ground much fought, but to editorial treatment almost new; for it is a surprising fact that this, the most interesting part of the 'Agricola,' has been comparatively neglected in editions of it. Not a few of its archaeological and topographical problems have been treated by specialists, but never in close connection with the treatise itself. Mr. Furneaux convincingly shows how little support for many of their theories can be found in Tacitus, and how slight an outline of the campaigns of Agricola Mommsen's "most unmilitary of historians" has really left us. However, Furneaux's essay is not wholly negative in its results, and, with its full collection of material and its thorough consideration of the questions involved, it ought to be in the hands of every student of the work. He offers us, also, a good, sound, conservative text of the 'Agricola,' differing from that of Halm in about fifty places. Where he differs he follows more closely the manuscript tradition, and herein he does well; although in a few places his text is unreadable, because he despairs of emendation and prints the unintelligible words of the manuscripts or else indicates a lacuna. He does not contribute a single emendation of his own, a notable instance of modesty in the case of a work which has been "the happy hunting-ground of emendators." We are inclined to doubt the wisdom of his adoption of Peter's explanation of *opus fuit* in 1, 4; both this and the retention of *et* in 3, 2, seem unnecessary. For the use of adversative *-que* in 17, 3, much earlier authority than Tacitus can be cited. The explanatory notes are helpful, and the new map of Britain in the time of Agricola is very welcome.

—Ulrico Hoepli of Milan offers a selection from the writings of Silvio Pellico, with an introduction by Francesco D'Ovidio; also, a volume of short stories, entitled 'All' Ombra del Faggio,' by Avancinio Avancini. Both books are presented in admirably clear type, but in nearly every other respect are widely different. While undoubtedly inferior in literary skill to Alfieri, Leopardi, and Manzoni, Silvio Pellico must be classed with them as representing the hopes and aspirations of the disjointed and unhappy Italy of the first half of the nineteenth century. Signor Avancini, on the other hand, is a Milanese writer of both prose and verse whose earliest volume appeared in 1888, and who is therefore quite of the *fin-de-siècle* school. In fact, some of his expressions are startlingly modern, as for instance where a younger brother replies to the reproaches of an elder with a "Tu parli come un libro stampato." The present volume contains some two dozen sketches, of varying quality, but all showing a light touch and considerable sense of humor, and all possessing the merit, which is rarer than it should be in modern Italian literature, of being entirely suitable for the consumption of "the young person." Perhaps the dominant note is the difficulty of making both ends meet in the hard times that have overtaken the country in its effort to keep pace with the military expenditures of its allies. There is a good deal, too, about the horrors of war, and the hardships of compulsory service in the ranks, which will seem singularly timely to many an American reader. By one of the stories, "Quando c'erano i Tedeschi," our thoughts are led back again to the period of Austrian occupation, the terrors of which are so simply and touchingly described by Pellico in 'Le Mie Prigione.' It is on this alone that his fame must rest. He himself believed that he might have rivalled his literary contemporaries if his long imprisonment had not injured his health and interfered with his studies. But as the bitterness of Dante's exile added not a little to the wondrous power of the "Inferno," so Pellico's imprisonment enabled him to write a book that will still be read long after 'Francesca da Rimini' and 'Eufemio di Messina'—both of

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which are included in the present edition—are forgotten.

PLATO'S LOGIC.

The Origin and Growth of Plato's Logic. By Wincenty Lutoslawski. Longmans, Green & Co.

Plato stimulates many readers in many ways, and not a few of them are moved to display to the world the spiritual offspring of which they are delivered by the Socratic maieutic still potent after two thousand years. Already in Lucian's time there were young men who plumed themselves on seeing a little further into Plato than any one else; and, if Emerson may be believed, "Every brisk young man who says in succession fine things to each reluctant generation, is some reader of Plato translating into the vernacular wittily his good things." In these post-Emersonian days, however, the clever young man is more apt to come forward with a new statistical method for determining the development of Plato's mind by the relative frequency of his "whereases" and "forsoothlies," or a fresh view of the genetic evolution of his thought. Of such is Mr. Lutoslawski, the author of a ponderous volume of 550 pages on the origin and growth of Plato's logic, widely heralded by the patronage of Prof. Campbell.

Many years ago, in his edition of the 'Sophist' and 'Statesman,' Prof. Campbell confirmed, by a laborious analysis of their vocabulary, the conclusion to which a sound instinct for style had led him, that these severe dialectical dialogues are probably later than the great central work of Plato's life, the 'Republic.' It is a rule of the game, in modern German scholarship, that the "literature" of your subject must be cited. It is also a rule, less openly acknowledged but rarely violated, that the said literature need not be read except to pick out a favorable or unfavorable quotation, according as your purpose is friendly or polemical. It thus happened that, while many scholars for many reasons came to hold that the logical technicalities of the 'Sophist' and 'Statesman' followed the 'Republic' instead of preceding it, as Zeller and Stallbaum had assumed, Campbell's excellent work received little recognition until Mr. Lutoslawski took upon himself the task of proclaiming its "immortal merits" to the Platonists of France and Germany. It was not in human nature that Professor Campbell should not be pleased, nor can we expect him to scrutinize too closely the details of a work the general conclusions of which are so acceptable. The point of view of a cis-Atlantic critic is more objective, and, while recognizing the praiseworthy industry and ingenuity that have gone to the making of this book, he may and must warn the general reader and the young student against accepting its elaborate refinements of method and its confident conclusions as science.

Mr. Lutoslawski attempts two things: first, to reduce to tabulated percentages all the special studies of Plato's style undertaken in the last fifty years, and so determine the exact ratio of approximation of every dialogue to the 'Laws' taken as a representative of Plato's latest manner; second, to confirm the results thus obtained by a study of the growth of Plato's logic, which virtually includes his metaphysic. The book is full of interesting suggestions, some of which are true. It also contains many misinterpretations, and scores of false points or bare possibilities put forth as certainties. Detailed criticism would demand another volume of at least equal size. A few general remarks on the main problem and the method employed are all that can be offered here.

It must be borne in mind that we know the 'Timæus' and the 'Laws' (Plato's latest work) to be later than the 'Republic,' and we know that the 'Symposium' cannot be earlier than an event of the year 385 to which it alludes. It may also be assumed that the minor dramatic sketches and purely Socratic dialogues precede the 'Symposium.' The problem is, by sequence of doctrine or minute observations of style, to determine the dates relatively to the 'Republic' of the eight or ten more important dialogues that remain. *A priori* it is a very pretty question. Prof. Campbell shows that an intelligent student of metre and style ought to be able to discover the fact (which, for the rest, we know) that the additions to the original form of Tennyson's 'Morte d'Arthur' are later than the idyll of the Holy Grail. He also cites the determination of the dates of Shakspere's plays as an apt parallel. But these general considerations do not carry us far. Are the demonstrable differences of style in Plato's maturer dialogues sufficient to warrant our acceptance of Mr. Lutoslawski's method and of his extremely specific results? To his ingenious system for the manipulation of the statistics of style Mr. Lutoslawski gives the name stylometry. He tabulates from forty or fifty dissertations and "programmes" some five hundred peculiarities of Plato's later vocabulary and style—the style of the 'Laws' and of the group of dialogues that immediately preceded it. These stylistic features are classified as accidental, repeated, important, and very important; a scale of relative values for each class is assumed, and the ratio of the number of units of peculiarity to the page found in any dialogue to the maximum of the 'Laws,' with its total score of 718 units, fixes the place of the dialogue in the chronological series. Thus, the 'Phædrus,' of which the "relative affinity" is 0.31, was necessarily written before the 'Theætetus,' of which the relative affinity is 0.32.

Our natural scepticism at this rigorous mathematical treatment of the indefinite and impalpable is met by Mr. Lutoslawski's reminding us how many complicated phenomena, once deemed inaccessible to scientific methods, have been forced to yield to victorious analysis. He forgets that science triumphs by the verification, not the cumulation, of hypotheses, while his results are the summation of a long series of untested assumptions. The psychological validity of the entire method, the relative importance of theme and mood in determining style as compared with the mere passage of the years, and the value as evidence of each one of the five hundred "peculiarities" collected somewhat at random from unverified studies, all require to be tested by repeated application to bodies of literature the dates of which are known. Prof. Campbell thinks that definite differences in style and metre make it evident that Tennyson's 'Passing of Arthur' is a generation later than his 'Morte d'Arthur.' It doubtless is evident to Prof. Campbell, but we should like to see a young German savant determine by a bona-fide application of this method the dates of Macaulay's Essays, Wordsworth's Poems, the works of Swift, or the plays of Molière. Prof. Zeller, who has applied what he regards as the more significant criterion of sentence length and punctuation to the works of Strauss, finds that the variations depend mainly on the subject-matter and the special literary effect aimed at, and that the method of percentages would bring together works separated by an interval of forty years.

Mr. Lutoslawski, however, has another string to his bow. The growth of Plato's mind, the progressive development of his logic, can, he thinks, be followed through the dialogues, and the results thus independently won confirm those of stylometry. Plato, he holds, worked his way slowly step by step to the comprehension of elementary logical principles, each important dialogue marking a distinct stage in his progress. And *pari passu* with this growth in logical insight, he passed from the first intuition of the theory of transcendental ideas to its definite formulation in the 'Symposium' and 'Phædo,' and its transformation and virtual abandonment in his later writings for the view that the ideas are merely the thoughts of some mind. There is no inherent contradiction in this interpretation of Plato's development, but the evidence alleged for such a *volte-face* in a great thinker's opinions requires to be scrutinized very closely. It is quite certain that Plato recognized such a thing as arguing for victory—what Mr. Minto, in his admirable Logic, calls the game of question and answer, and what Plato himself distinguishes from serious dialectic as "play" (παίζειν). It is not in the 'Euthydemus' only that he introduces fallacies as dramatic lessons in elementary logic. Nor is the 'Phædo' the only place in which he wilfully makes a show of proof for a doctrine necessary to edification. But, allowance made for this, it may be doubted whether there is a single fallacy in Plato that is not accompanied by a sufficient hint to the reader who sees below the surface. It will need a great deal of evidence to convince us that Plato was at any time unaware that a universal affirmative cannot be directly converted. And when Mr. Lutoslawski infers from Protagoras's insistence on this principle (Protag. 350-51) that the "discovery" was made outside of the Socratic circle, we need only recall the ample illustration of it in 'Euthyphron' 12 to be convinced again that he must have a good memory who undertakes to read Plato lessons in logic. Similarly, in commenting on the fallacy in 'Charmides' 160, M. Lutoslawski overlooks the reservation in the words ἐκ γε τούτου τοῦ λόγου.

The theory that the doctrine of transcendental objective ideas was at some time after Plato's maturity transformed into the view that the ideas are only the thoughts of God, is an interpretation which, in one or another of its Protean forms, will always commend itself to readers who fail to appreciate the fearless consistency with which Plato accepted the instinctive realism of human speech as the basis of a convenient philosophical language about general notions. The psychological objections to this way of speaking Plato fully recognized. But he could evade them by mysticism or an appeal to the necessary presuppositions of a working logic, and he saw clearly, what his critics fail to note, that there is no language that we can use about general notions which does not raise by implication those ultimate problems of the one and the many in the univer-

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sal, the solution of which modern psychology may have found, but certainly cannot formulate. Such difficulties did not constrain him to abandon or transform the doctrine, though we freely concede that they may have led to repeated expositions of it from different points of view, and may have induced him to lessen the emphasis laid on its transcendental and mystical side.

But a volume would be required to debate this question. Our conviction is based on the fact that the more closely Plato's text is studied, the less need do we find of assuming any radical transformation of his maturer thought. It is confirmed by the observation that the passages cited to prove this alleged transformation are too frequently misconstrued or misinterpreted. Mr. Lutoslawski, for example, translates νοήσει μετὰ λόγου περιληπτόν (Tim. 27 E) "exist in reason" or "included in thought," and easily infers from this translation that the "ideas" in the 'Timæus' are subjective entities existing only as the thought of some mind (pp. 474, 477). His quotation of the critical passage for the theory of ideas (Parmenides 132 C, p. 403) is hopelessly garbled, and his interpretation of the passage misleading. And throughout the book the natural meaning of words in their context is strained in order to find the "developments," the changes of doctrine, and the progress in logical insight which the theory postulates. From an Emersonian point of view it is perhaps pedantry to insist on this. Let us enjoy the stimulus to our own thought that Plato gives. Few indeed will care to be over-scrupulous in ascertaining precisely what *he* thought.

AUSTRALASIAN ENGLISH.

Austral English: A Dictionary of Australasian Words, Phrases, and Usages. By Edward E. Morris, Professor in the University of Melbourne. Macmillan.

A dictionary of Australasian English extending to more than 500 double-column pages is something of a surprise. One is at first disposed to hazard a jesting application of "Advance Australia!" But this would be quite out of place. The book is as solid and dignified as possible. It takes itself seriously, but cannot be called pretentious; it allows itself all the space it wishes, but it is not padded. In effect, it is not merely a justifiable but a welcome and even necessary piece of lexicography, which does credit to the author and will advance the reputation of the young university which he represents.

The size of the work is due not to the extent of the peculiarly "Austral" vocabulary—though that is not small—but to the author's plan. In the first place, he admits a great number of words like ash, beech, robin, starling, cod, haddock, etc., which are in common use in Australia to designate genera and species more or less remotely resembling those to which the several names are applied in England. And he not only admits such words, but treats them with scientific fulness and accuracy, enumerating and distinguishing species and often appending descriptive quotations. Opinions will differ as to the wisdom of this procedure, which, as Prof. Morris himself says, makes this part of the book "almost an encyclopædia rather than a dictionary." For our own part, we cordially approve. Indeed, we can hardly see what else the author could have done. Some of this matter he was really obliged to insert, or his dictionary would have been wretchedly imperfect; and where was he to draw the line? It is ungrateful to quarrel with a well-digested body of excellent material merely because a portion of it lies outside of strict lexicographical limits.

The second cause of the size of the Austral Dictionary consists in what is one of its greatest merits, the richness of its quotations. Here the Oxford Dictionary has been the model, but the comparatively larger space allowed to the compiler of a special vocabulary has permitted the quoting to be done on a more liberal scale. Exact dates, full titles, and precise references to page or line are furnished. The quotations are chronologically arranged, and an attempt has been made to secure both early and late instances of the use of all the important words. In many cases the passages excerpted are not merely illustrative, but descriptive, supplementing or superseding the definition. The number of books examined, their variety and scope, and the industry and skill evinced by the examiner, are alike remarkable. Not only is there an "Australian literature," but it has found an able and untiring investigator.

It is time to give our readers some specimens of this Austral English. Of peculiar interest are aboriginal Australian words which have come into general use in the colonies. These offer thorny problems to the philologist. The blacks belong to many different tribes and their dialects differ greatly. This fact was not recognized by the early settlers. Some tribes with whom the pioneers came into contact and from whom they derived their notions of native Australian are quite extinct, but yet have left behind them, in use among the whites, words which the latter ignorantly regard as universally current among the natives. Travellers and settlers have taught these words to other tribes, who, in their turn, have supposed them to be English. The result is curious—a kind of lingua franca or "yabber" has sprung up, which the blacks think is English and the colonists imagine to be aboriginal. Add to this the fact that our knowledge of many dialects depends merely on brief lists of words written down haphazard by unlettered bushmen, or at best by colonists whose ear was untrained and who were ignorant of any intelligible method of phonetic transcription, and the desperate condition of native linguistics becomes patent. For the name of a well-known parrakeet are extant the variant spellings *budgerigar, betcherrygah, betshiregah, budgregore, budgereghar,* and others. The 'Standard Dictionary' spells the name *beauregarde* and derives it from the French!

Apart from the native names of plants and animals, of which Australian English has, of course, borrowed a considerable number, several aboriginal words of interest have entered the ordinary vocabulary of the colonists. Some of these have become familiar throughout the English-speaking world through the medium of the Australian novelists—an ever-increasing band. *Gin* and *lubra* for "native woman" are well known. The latter now reveals itself as probably Tasmanian in origin. Oddly enough, no aboriginal word for "man" has become similarly current, the usual term being *blackfellow.* We may compare the state of things in our own country, where *squaw* has become naturalized as an English word, but "brave" or "buck" is used for the other sex. For a child of the aboriginal race *pickaninny* (of Spanish origin, and borrowed from this continent) is employed by the Australian colonists in the full persuasion that it is a native word.

Woomera (spelt in no less than seven different ways) is a type of an interesting class of aboriginal words, which, being used to designate arms or implements peculiar to the blacks, have won a place in the language both of science and of common life. It signifies the curious weapon known to anthropologists as the "throwing-stick." Of this class *boomerang* has long ago taken rank as ordinary English, and has furnished the language with a somewhat overworked metaphor. *Bora* (which Prof. Morris has not treated with the fulness that it merits) has of late become an every-day word among anthropologists. It is used by an extensive tribal community for the rite of initiation into manhood, and has been adopted by investigators as a convenient technical term. Readers of the 'Journal of the Anthropological Institute' will recall several articles on this subject in recent volumes. An elaborate book on the *bora*-rite, by Prof. Baldwin Spencer of Melbourne, is, we believe, soon to be published.

In discussing aboriginal words, Prof. Morris has shown, in general, both learning and judgment. We regret that he has not uniformly given the authority, in his etymologies, for the occurrence and forms of the native words cited. The published vocabularies are widely scattered; some of them are hidden away in obscure books of travel; others are the issues of local presses, and hard to get; still others are embodied in the publications of societies. Verification is consequently pretty hard work. Prof. Morris is, however, usually scrupulous in this particular. The temptation to refer every obscure word to a native etymon he has withstood with firmness; see, *e. g., bung* (p. 64). We have observed but one error in this direction: the derivation of the verb *barrack,* "to cheer or hoot (especially at a football game)," from the aboriginal *borak,* which is demonstrably wrong. Under the common but much-disputed word *waddy,* where important information is given, we miss a reference to the little vocabulary in Ogle's 'Western Australia' (1839), which exhibits *wadi,* "a tree."

The long tragedy of extirpation so movingly described by Mr. Bonwick in his 'Last of the Tasmanians,' has left its mark even in this dictionary. Tasmanian words "glare through their absences." Besides *lubra,* perpetuated by a strange accident, we observe only *mariner* and *warrener,* corrupt names for certain sea-shells. And *merrina,* the supposed etymon of the former, is of doubtful genuineness. We remember searching for its "authority" some time ago in vain, and Prof. Morris has apparently had a similar experience.

New Zealand philology is happily in a very different condition from that just described. The copious and musical Maori language was long ago reduced to writing in accordance with a simple and convenient phonetic system, and it has been zealously studied by a succession of scholarly men. There are two Maori lexicons, the more recent of which, the 'Maori-Polynesian Dictionary,' of Mr. Edward Tregear, is a monument of patient learning. The rich "oral literature" of the Maoris has much of it been printed in the original. In the Zelanian* department, there-

*This is good "Austral." See Morris, p. 525.

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fore, Prof. Morris has had comparatively plain sailing.

The English contingent in the special Australian vocabulary includes, naturally, some novel formations; but far more numerous are the examples of familiar words in unfamiliar senses. The old system of penal transportation, the mad days of the gold "rushes," the growth of sheep and cattle raising, the rowdy life of city idlers, the agrarian difficulties, the development of autonomy through political strife of peculiar and complex bitterness—all have left their impress on the language of the colonists. The history of *squatter* is the history of the Australian land-laws. Originally used in its accepted sense —"one who occupies land without legal title"—it soon became extended to flock-masters who were tenants of the crown. This was a natural shift, since many of the unlicensed occupants were graziers; but the change of meaning produced some startling effects. In 1835 we read that squatters "are almost invariably the instigators of crime, receivers of stolen property, illegal vendors of spirits, and harborers of runaways, bushrangers, and vagrants"; in 1848 Mr. Westgarth speaks of "the modern squatters" as "the aristocratic portion of the colonial community." A further modification consisted in the extension of the word to flock-masters who possessed their land in freehold, so that, in common parlance, squatter and sheep-farmer are now synonyms. We observe with pain that *pastoralist* is of late getting the better of the shorter and pithier term. A sheep-farm or cattle-farm is a *station*, though this word is also used, in a more restricted sense; for the homestead and main building of such an establishment. The *hut* is the building, often a large one, occupied by the hands. The *shed*, sometimes of great size, is the structure in which the shearing is done. *To ring the shed* is to shear more sheep than any of one's associates. *Penners, pickers-up* (both omitted by Prof. Morris), *drafters, stock-riders, rouse abouts*, are station-hands of various ranks and functions. The *super* is, of course, the superintendent. A *duffer* is a cattle-thief. A small farmer is a *cockatoo*. Still racier is the jargon of mining. A *hatter* is a solitary miner. A *fossicker* searches about for alluvial gold near the surface or works over tailings. (Prof. Morris, by the way, is quite mistaken in his etymology of *fossick*, which he absurdly derives "through French from Latin *fossus*"! It is really a native English word, not unknown to the dialects.) A *payable* lead is one that is worth working. A *shicer* (another fantastic etymology in Morris) or *duffer* is a claim or mine that yields no ore. A *bottom* or *gutter* is an old river-bed of the Tertiary period, covered deep with *débris*, but full of alluvial gold. *Quartz-reef* tells its own story. You can *paddock* your quartz, if you like, at the mouth of your shaft. To *peg out* a claim is exciting enough, but the printed license known as a *miner's right* would take the romance out of 'The Treasure Island.'

Dark days, now ancient history, are recalled by *exile, old hand, government man, assigned servant, emancipist, logs, expiree*, and, above all, by the superb adjective *Vandemonian*. Bushrangers no longer *stick up* or *bail up* travellers, but bank-robbers *bail up* cashiers occasionally, and *pushes* of *larrikins* infest the cities. *Bail up* and *larrikin*, we may add, are two of the most difficult of Australian terms. The former is well discussed by Prof. Morris, though he has missed one sense of the noun *bail*. The latter, to which he has given much space, is still not entirely solved; his discussion contains much that is valuable along with some preposterous conjecture, and he has overlooked a considerable mass of evidence altogether. We cannot go into the question in this place, but we must not dismiss it without a cautionary note. Some day Prof. Morris will come across the word in Jago's 'Glossary of the Cornish Dialect'; when that day comes, let him pass by on the other side.

Our space is nearly exhausted. Not so the interesting things in a singularly fascinating book. We have noted many details which are open to criticism,* but nothing that affects our favorable general impression. There is only one pervasive defect, and that is the total neglect to mark pronunciation. In a second edition we hope this will be remedied, at least so far as the aboriginal words are concerned.

Life and Correspondence of Charles Carroll of Carrollton. By Kate Mason Rowland. 2 vols. G. P. Putnam's Sons. 1898.

To understand the full meaning of the American Revolution, policies rather than individuals must be studied. The old-fashioned biography, which made the person the main if not the only subject, was partial in its treatment of history. It was the struggle between factions in each State (parties in the modern meaning of the word hardly existed) that turned Federal politics. The contest between the aristocratic few and the rising democracy, between the landowner and the landless, between slavery and freedom, between plantation and commerce or manufactures, found expression in the local political movements in each colony or State. It is on these lines that study must be expended to bring good results, and the individual leader is merely a convenient mouthpiece of a policy, or peg on whose life may be strung an account of the events in which he played his part.

Judged by this standard, Miss Rowland's Life of Carroll cannot be regarded as a success, or even as an adequate presentation of the mere record of the man's career. In the popular estimation, Carroll has been a very rich man, one of the wealthiest in the colonies, who threw himself on the Revolutionary side. That in itself was unusual, as wealth remained generally loyal to the King. He signed the Declaration of Independence and survived his fellow-signers. Beyond these three facts it would be difficult to learn further of Carroll in a current history. Yet he was remarkable for fulness of character and variety of public service. He was of Irish descent (the usual royal ancestry is allotted to him by a formal chart given in these volumes), and a firm Catholic in a Catholic colony. He was educated in Europe, passing his youth there, and was wealthy from his first start in life. His religion, his wealth, and his wide family connections gave him a commanding position in Maryland, the colony and the State, and his participation in the Continental Congress and the State Legislature was a natural sequence. He lived well into this century, dying in 1832, and was long the object of veneration and even of pilgrimage, as the connecting link between the old and the new governments, though it must be said that this veneration sometimes took a theatrical turn, in which the figure of the old man played a part little suited to its natural dignity.

The opportunity here offered to Carroll's biographer was a rich one. His family's position in the colony; the religion prevailing in Maryland; the influence of the colony in the early stages of the Revolution; its relations, political and commercial, with its sister State of Virginia and with the markets of Europe; its internal modifications in passing from a proprietary to a royal colony, and from a royal colony to an independent and Federal State; its attitude towards the new Constitution—were so many subjects for ample development. One would have expected, also, some account of the condition in Canada which led to Carroll's mission to that dependency, as well as a full minute on the origin and acts of the Continental Board of War, that mischievous body of which he was at one time a member. Why should the Conway cabal receive such scanty notice, apparently given only with the intention of exonerating the Lees from any participation in its designs—without success? The debates on the question of the temporary and permanent residences of Congress are either omitted or treated in such a way as to produce confusion. The domestic politics is a rich field entirely proper to be studied in connection with Carroll's life; but who were Paca, Stone, Johnson, Mercer, and Jenifer, prominent politicians in their day, and frequently mentioned in these volumes? What gave them their influence and opportunities? Then there was Samuel Chase, branded with the crime of seeking his own gain through the public misfortunes, and all too prominent a judge because of his impeachment trial. Luther Martin, one of the many objects of Jefferson's hatred, was still another necessary factor in Maryland politics; while Robert Goodloe Harper, Carroll's son-in-law, was a prominent Federalist and an interesting character. Others equally important could be named, but Miss Rowland has confined herself to a bare record of Carroll's acts, actual or supposed, as revealed in the journals of the Continental Congress and the Maryland Legislature. Wherever Carroll's name occurs in them, the record is noted, and the number of such records is appalling—a tribute to the lady's industry rather than to Carroll's ability; but the reader is, as a rule, left in the dark as to the causes that produced a given measure, or on the eventual disposition of a bill or report. The bill is presented, a report prepared or merely delivered to the other house by Carroll, and there the proceedings stop. Any subsequent action is referred to only when Carroll was again called into requisition, as reporter or messenger. There is no attempt to discriminate among the several items with reference to their importance and consequences. However gratifying such a catalogue may be to the Carroll family, it is exasperating to the historian, as he is driven to original sources to investigate every statement made. Miss Rowland says of many reports that they were "probably" the work of Carroll, a "tried and chosen penman" of the Senate—a statement resting on very slim authority. Indeed, in other matters the words "no doubt," or "more than probable," or "it is said," and similar qualifying phrases are used too frequently. In her desire to tell a

*Concerning, for example, the words *assignee, aveto, baal, blackbirding, blow* (verb), *bush telegraph, clianthus, dump, ephthianura, fat-hen, spell, spieler, sterling, Tasmanian.*

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good story, Miss Rowland's zeal has thrust her subject into situations where his presence can be accounted for only by her unsupported assertion. Many quotations mentioning Carroll are taken from McClay's Diary, but in a disconnected form, and again giving a confused impression of the measures coming before the Senate.

In spite of these serious shortcomings, Miss Rowland has found space for new and good material. Carroll's letters to Washington and Franklin are valuable, and his request for weavers, to be selected from the British prisoners of war, throws light on early industry in Maryland. Another bit of industrial history is the mention of the attempt to conduct the Baltimore Iron Works by negroes "contributed" by the shareholders, a most satisfactory quality of labor being furnished. Some of the legislative papers, whether rightly or wrongly attributed to Carroll, possess merit for clear discussion of the legal and political principles involved.

The proof-reading of this volume has often been careless, notably in the Latin phrases. We need only point to the occurrence in the same letter of two familiar phrases printed thus: "Sutor me ultra crepidam," and "Dulceest decipene in loco."

Brief Lives, chiefly of Contemporaries, set down by John Aubrey, between the years 1669 and 1696. Edited from the Author's MSS., by Andrew Clark. With Facsimiles. Two volumes. Oxford: Clarendon Press; New York: Henry Frowde. 1898.

Clarendon Press editions of well-known works are not apt to be mistaken for ordinary reprints. They are almost always competent and often learned. In a few cases, which will occur to every one, they deserve to be styled monumental. To take the present instance, we should no more think of sitting down in cold blood to review Aubrey's 'Brief Lives' than we should to review Pepys's 'Diary.' What leads us to start the subject is the prodigality of effort which Dr. Clark has lavished upon these records of his university. Aubrey's merits and defects have long since been appraised by critics of seventeenth-century literature, and we shall mention them only when they concern the matter in hand, namely, the extent of Dr. Clark's labors.

Oxford has lately given much attention to its own archæology, and, after Anthony à Wood had been disposed of, it was only natural that Aubrey's turn should come. Put him as low in the scale as we will, he deserves to be brought before the modern world in correct and intelligible form. Prior to this edition he has received considerably less than justice. Many of his sketches found their way, with or without change, into Wood's 'Athenæ,' and then his manuscripts were deposited in the Ashmolean Museum. After they had remained there about a century, Malone made a partial transcript from them, and was sufficiently interested in a project of publication to interfere with a London printer, Caulfield, who wished to use the same materials. The version, however, which for the past eighty-five years has held the field was prepared by Dr. Philip Bliss and the Rev. John Walker. It is better than nothing, for it gives in substance the most valuable part of what Aubrey wrote, but Dr. Clark has very damaging things to say about the accuracy of its collation. Thus:

"A comparison of a few pages of Dr. Bliss's edition with Aubrey's MS. copy suggests a troublesome question in English textual criticism. If two eminent Oxford scholars in the beginning of the nineteenth century could thus pervert their author's meaning, can we have trust in the earlier redaction of greater texts, such as Shakspere?"

Aubrey was about forty when he began to make jottings for his 'Brief Lives," or, as he loved to call them, his Σχεδιάσματα. He had led a hard life and was financially down at the heels. Indeed, few men have practised literary composition under such discouraging circumstances. "Being at this time bankrupt, and a hanger-on at the tables of kindred and acquaintances, he had to fall in with his patrons' habits at the houses where he visited; to sit with them till they wearied of their carousings in the small hours of the morning, and to do his writing next forenoon before they had slept off their wine." His best sources were his own recollections, and, after these, the information which he could get from his friends. When dealing with Sir Thomas More he is ridiculous; when dealing with Lord Falkland he is in several respects misleading; but get him on the terra firma of his own contemporaries, and he can give delightful details about persons so remote from each other in type as Hobbes of Malmesbury and John Milton.

It is in his character of gossip that Aubrey is most famous, and his method of writing harmonized well with the farrago of chit-chat which he loved to accumulate. Here we come to the chief source of Dr. Clark's toil as a conscientious editor. Aubrey thought that invention suffered if the author was particular about the form of his first draft. Accordingly, he began at the top of a folio page by making notes on the man in question, with memory for his sole guide.

"If a date, a name, a title of a book did not occur to him on the spur of the moment, he just left a blank, or put a mark of omission (generally . . . or - - -), and went on. If the matter which came to him was too much for the page, he made an effort to get it in somehow, in the margins (top, bottom, or sides), between the paragraphs, or on the opposite page. When he read over what he had written in the first glow of composition, he erased, wrote alternatives to words and phrases, marked words, sentences, and paragraphs for transposition, inserted queries; unsettled everything."

He had still other tricks, which we need not describe, for diversifying the troubles of his editor. In hardly any case was the fair copy which he probably intended to make finished.

Amidst a tangle of difficulties, Dr. Clark's plan has been "to present faithfully Aubrey's text as he wrote it, neglecting only absolute minutiæ." He has made up a single narrative, but he has also given the rejected alternatives. Aubrey's spelling is retained, and so is the order of his paragraphs wherever possible. On the contrary, little peculiarities of writing (*e. g.*, w^{ch} for which) and his misleading punctuation have been discarded. The notes are explanatory rather than critical, seeking "to supply no more than indications of outstanding features of the text, identifications of Aubrey's informants, or necessary parallels from his letters."

We have said enough to explain the nature of Dr. Clark's obstacles. In conclusion, we may attempt to pass judgment on his success. He has, without undue mutilation, cleared up an unusually obscure text, so that we can now read with ease one of the most original contributions to English biography.

A Journal of the First Voyage of Vasco da Gama, 1497-'99. Translated and edited with notes, etc., by E. Ravenstein, F.R.G.S. London: The Hakluyt Society. 1898. 8vo, pp. xxxvi, 250, with maps and illustrations.

The discovery of an oceanic route to India in 1497-'8 marks an epoch in the history of exploration no less than in that of commerce. It turned into a new channel the invaluable Oriental trade in spices which for ages had passed through Syria and Egypt, put an end to the monopoly of this traffic hitherto enjoyed by Venice, and temporarily converted Lisbon into the great spice market of Europe. The limited resources of Portugal had already been severely taxed by her conflict with the Moors, carried on for generations; and when she was also called upon to maintain great fleets in the distant East to protect her monopoly of the spice trade, first against the Moors and later against powerful European rivals, her strength was wasted in the unequal struggle, which brought her in the end only exhaustion and ruin.

Of her great navigator, Vasco da Gama, Portugal has justly remained proud, claiming for him not the lowest place in the distinguished triad which also included Magellan and Columbus. He was born about 1460, at Sines, a seaboard town of which his father Estevano was alcaidemór. He was the youngest of three brothers, and his pedigree has been traced back to Alvaro Annes da Gama, who lived in 1280 at Olivença and greatly distinguished himself as a soldier in the Moorish wars. The circumstances of his youth are unknown. After the return of Bartholomew Diaz, King João decided to fit out a fleet to complete the discovery of an ocean highway to India; the command was offered to Paulo da Gama, who declined it on account of ill health, but offered to take one of the vessels if the general command was given to his brother Vasco. The latter, according to old chronicles, though young, was well versed in all that then constituted the art of navigation, and had already done good service to the King in the fleets and important maritime affairs. Vasco was, therefore, selected as Captain-Major of the armada, and this choice of the King was confirmed by his successor on the throne, Dom Manuel. The sequel showed he was well qualified for the post, his firmness shrinking from no obstacle; and, notwithstanding the great length of the voyage and the many hardships it entailed, he retained to the last the confidence of his men. The original records of the voyage have disappeared. The early historians who had access to them dealt very briefly with all that concerned navigation. The only available account written by a member of the expedition is the Journal, to the translation of which the bulk of the present volume is devoted, and of which the authorship is unknown. The existing manuscript, a copy made in the early part of the sixteenth century, now belongs to the Public Library of Oporto, but its original seems lost.

The expedition left Restello, near Lisbon, July 8, 1497, and consisted of four vessels, of which the largest may have been of 250 tons and the smallest about 50 tons burden. One was a store-ship intended to be destroyed after she had served her purpose. Without attempting to dwell on details of the voyage it may be said, in brief, that they left the Cape Verde Islands on the

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3d of August, and struck boldly out into the South Atlantic to avoid the adverse West African currents, and, after ninety-five days of sailing, reached the African coast again, near the Cape of Good Hope, which was rounded November 22. Remembering that Columbus was only thirty-six days at sea before reaching Guanahani, and that his crew had been mutinous, on account of the length of the voyage, for some time previously, the success of Da Gama seems very remarkable.

The expedition continued along the East African coast beyond Zanzibar, and at Melinde obtained a pilot, with whose aid they succeeded in crossing the Indian Ocean, arriving at Calecut on the southwest coast of India about the end of May, 1498. The Portuguese were unprovided with gifts suitable for royalty; the rich and powerful Arab merchants of Calecut looked on them as invaders as well as emissaries of an antagonistic religion, and this apparent poverty bred in them a certain contempt. The Portuguese, curiously enough, took the native Brahmans for an exotic variety of Christians, and, misled by similarities of ritual, supposed the temples to be churches. After a somewhat unsatisfactory intercourse with the King and people of Calecut, the fleet escaped without serious injury and with much invaluable commercial information. The voyage back to Melinde took nearly three months, and, scurvy appearing, the losses were very severe. Near Zanzibar the remaining crew and stores were removed from the ship *San Rafael*, which was then burned, as the crews were too much reduced to continue navigating three vessels. The figurehead of the ship was preserved and still exists in the church at Belem in Portugal. On the 20th of March, 1499, they doubled the Cape of Good Hope on their return. The journal ends abruptly with the landfall near Cape Verde about the end of April. Other records inform us that the two vessels were separated in a storm. The little caravel *Berrio* continued on her way, arriving in Portugal July 10, 1499. Paulo da Gama was in a dying state. On arriving at the Cape Verde Islands, Vasco put his vessel in charge of another officer, and chartered a swift caravel, on which he conveyed the dying man to Terceira, which he barely lived to reach. The editor believes that Vasco da Gama reached Lisbon August 29, and made his triumphal entry in state September 8, 1499. Da Gama was munificently rewarded by his King, and married Catarina de Ataide after his return. He visited India again in 1502, and was sent out once more in 1524, in which year he died on Christmas day, at Cochin, in his sixty-fifth year. His remains are supposed to rest in the Church of Belem, having been sent to Portugal in 1538.

The volume is printed and illustrated in the excellent manner usual with the Hakluyt Society; all maps and comments which could throw any light on the text being carefully supplied and fully indexed.

Geschichte Siciliens im Alterthum. By Adolph Holm. 3 vols. Leipzig: Engelmann. 1870-1898.

In the first volume of this now completed work the author describes the land and the people of Sicily, and follows the history of the island down to the war with Athens; the second carries the narrative to the beginning of the First Punic War; and the third gives an account of the Punic Wars, of Sicily as a province in the Roman and the Byzantine empires, and finally of the conquest of the country by the Mohammedans—to 902 A. D. With Curtius's 'History of Greece' as a model, the author aims to present not simply a narrative of wars and of political struggles, but the development of the whole life of the people. That Holm is eminently qualified to speak on the subject of Greek civilization is attested both by his 'Griechische Geschichte' and by the part he has taken in the more recent 'Kulturgeschichte des Altertums'—both works of great merit. In the case of Sicily, his love for this special side of history finds ample scope, for it is above all the character and culture of the Sicilians which have made their country "the most interesting island in the Mediterranean." The material, too, for the study of culture, furnished especially by the coins and the ruins of temples, is far more abundant than the sources of institutional history. The point of view which Holm has taken is therefore well chosen. In this respect his history of Sicily is incomparably broader and more satisfactory than that of Freeman, who confined himself chiefly to politics.

Holm's theory of culture is opposed to that of the admirers of absolute monarchy: if literature and art are the products of the mind, they can flourish only where the mind is free; yet freedom is possible under some forms of monarchy or even of tyranny, as under Hieron. Another condition highly favorable to culture is alternation of periods of strife with periods of peace and rest; the mind needs both stimulus and leisure for bringing forth its finest products. "These are points which the student of Sicilian *Kulturgeschichte* must bear in mind. In no other country have the factors, strife and rest, despotism and freedom, exercised an influence at once so thorough and so appreciable."

The author has travelled in Sicily and has made a careful study of the topography. He appreciates, though hardly so well as Freeman, the influence of geographical conditions on the character of the people. The work contains a number of topographical plans, prepared on the basis of careful surveys, and a large colored map of the whole island. One of Holm's strongest points is his employment of numismatic material for historical purposes; he is perfectly at home in this field, and has made more use of coins than any other historian of Greece. His detailed history of Sicilian coinage, with the eight full-page plates of beautifully printed coins at the end of the third volume, will be recognized as a most valuable feature of the work.

In preparing this history the author has not neglected any available kind of information. The method he follows in the use of literary sources is well expressed in his 'Griechische Geschichte' (English translation, i., p. viii): "The investigation of original sources should no longer start, as has hitherto been generally the case, with the reconstruction of lost authors, but with a study of the peculiarities of the existing ones, which has been, comparatively speaking, neglected." Here is a reaction against that search for sources of sources which the Germans have carried to extremes. Though Holm's influence will no doubt help to correct a real abuse of a critical method, his own position is open to the charge of failing to distinguish between good and bad sources, of ignoring the fact that many so-called sources are mere opinions of opinions. In the interpretation of sources Holm has made, in the present work, substantial contributions to scholarship: volume ii. is a valuable commentary on books vi. and vii. of Thucydides, and volume iii. is indispensable to an appreciation of Cicero's "Ad Verrem." As to modern authorities, the notes indicate that the author has applied his German patience and faithfulness to the mastery of the almost limitless monographic literature on the subject. Freeman had little to do but use the material which Holm presents in volumes i. and ii. Though, through his abundant citation of authorities, Holm is more helpful than Freeman to the specialist, he has in mind the general reader, for whose sake he has put the notes at the end of the volumes. Failing sometimes to steer his way clear between the scholar and the public, he introduces into the text long controversies and catalogues of facts, in which the general reader can take little interest.

Judged by German standards, Holm's style is remarkable for simplicity and even grace—qualities which the translators of his 'Griechische Geschichte' have unfortunately failed to reproduce in English. He is interesting and suggestive, always giving the reader new points of view, and yet as sober in judgment as Freeman. The histories of Sicily by these two authors are, each in its own way, valuable: Freeman has enriched the subject with parallels and analogies drawn from his wide knowledge of universal history; Holm has brought to it good taste, rare classical scholarship, and a constructive ability inferior only to that of Grote among the modern historians of Greece.

Au Pays des Ba-Rotsi, Haut-Zambèze. Voyage d'exploration en Afrique par M. Alfred Bertrand. Ouvrage illustré de 105 gravures et de deux cartes. Paris: Hachette & Cie. 1898. 8vo, pp. 331.

The scene of Captain Bertrand's explorations was the valley of the upper Zambesi. Though numerous travellers have voyaged upon this part of the river since Livingstone led the way in 1851, few have gone far from its banks, so that the country about its headwaters is little known. Our author joined in 1895 a party of Englishmen who were bent on solving some of the geographical problems of this region as well as upon sport. His share of the considerable work accomplished by them was to trace to its source the Machili, a typical African river, a rushing torrent in the wet season, a succession of pools in the dry, finally flowing into a marsh which drains into the main stream. From this point he made his way by a hitherto untraversed route for several hundred miles across wooded ridges, between which ran similar streams, and over sparsely inhabited plains to Lialui, the capital of Barotseland. This is also the home of M. Coillard; a Swiss missionary who has labored for many years among the Marotse with signal success. An interesting account is given of the station life, and especially of the King, Lewanika, who is a fine specimen of an enlightened African chief.

Capt. Bertrand's homeward journey from this place was by canoe down the river to

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the Victoria Falls, which he says may perhaps be less imposing, but are more picturesque than Niagara. He adds, however, that he is ignorant as to the impression they would have made in the rainy season when the river is at its height. The increase of travel into the remoter parts of Africa is shown by the fact that two expeditions led by white men were at the falls at the time of his visit, and another was in the neighborhood. Crossing the desert by the dreaded "thirst track," he passed through Buluwayo, which surprised him not only by its substantial buildings, including four churches, a hospital, three schools, four banks, and a covered market, but also by the perfect order which prevailed "by day and by night." This manifestation of respect for law leads him to the conviction that one of the principal causes of the success of the English in colonization is that "the best elements of the nation do not fear to expatriate themselves." Johannesburg presented the same appearance, under the more trying circumstances of the Jameson raid. "Though in open revolt," he writes in his diary on January 1, 1896, "an excellent order prevails in the streets, in which volunteer constables have replaced the regular police, who have been withdrawn." Capt. Bertrand's account of the events of that exciting week is interesting as that of an unprejudiced eye-witness, but calls for no special note. The same is true of the chapter upon Natal, through which he passed to the coast. We are inclined, however, to question the accuracy of his statement that Coerney, a railroad station "some hours distant" from Port Elizabeth, "is frequently visited by wild elephants."

Capt. Bertrand had no exciting adventures, and suffered only the hardships inseparable from African travel—heat, thirst, fever, loss of cattle, and the desertion of porters; consequently his journal is at times monotonous. He had not even the hostility of the natives to overcome; in large part, no doubt, because of his tactful treatment of them. Among the numerous descriptions of their appearance and customs the following are interesting for their contrast: "We encounter," he notes in his diary, "a band of Zambesians who are going to Kimberley, thin, mistrustful, and possessing nothing but calabashes hung on the end of a long stick." On another day they pass a company returning from the diamond mines. "Very picturesque in their accoutrements, a mixture of European and native clothes; each is armed with a gun, and they have an air of prosperity which is very pleasant to see." The Marotse, like all savages, treat their women as inferior beings, with one exception. "The elder sister of the King enjoys the same privileges as her brother; the same tribute is paid to her; she has the title of Queen and a separate house." It is a point of etiquette at the court of Lewanika that "when the King sneezes every one claps his hands." Notwithstanding much that seems bright in the life of these savages, M. Coillard is right when he says "they have never known happiness. Listen to their songs in the minor key; they are groans. Hear them say their heart is black—that is, *triste*." Numerous excellent and well-chosen illustrations add much to the value and attractive appearance of this volume.

Auprès du Foyer. Par C. Wagner. Paris: Armand Colin & Cie. 1898.

M. Wagner has acquired fame as the author of a number of works enforcing in a dignified and impressive manner the virtues which help to make life livable. The most widely known of these works is 'Jeunesse,' which was crowned by the French Academy and has gone through nineteen editions. All of them have been translated into every modern language and have a strong educative value. M. Wagner is an Alsatian, which may account for what might be termed the Teutonic strain of strenuousness in his make-up and for some traits which he seems to share with writers like Henry Drummond. It must not be supposed, however, that there is any heaviness in his treatment of his topics. In the present work he treats lovingly and reverently of the family life and the home.

He writes impressively and convincingly of the art of making a happy home for one's children, of our duties to servants, to the poor, of adversity and prosperity, of hospitality, of industry and order, of a score of kindred subjects. He touches upon many practical matters, some of which are seldom discussed in books. For instance, he has something to say as to whether children should be helped at table before their parents, and as to letting the younger ones wear the clothes which their elders have outgrown. He has much love for children, and laments that many adults have so imperfect a knowledge of the child nature.

"Let us take the child seriously," he says. "Let us not make game of him or laugh at what moves him or astonishes him or revolts him. . . . We take ourselves seriously. We consider our affairs important and those of children puerile. But we deceive ourselves. Nobody is more serious than the child. . . . Neither the merchant in his counting-house, nor the judge pronouncing sentence, nor the meditative sage, nor the believer at prayers is more serious than he."

His views of the relations of husband and wife and of the relations of parents and children are more consonant with American than with European ideals. He believes in equality rather than in authority, and has more faith in mutual confidence, love, and respect than in a more or less brutal assertion of superior force, whether intellectual or physical. He does not, however, lapse into weak sentimentality. He dwells on the superiority of example over precept as an educative force. "The tone which reigns between the father and the mother," he says, "is destined to spread among the children. It will not be hard for them to respect a mother whom their father treats with all sorts of attention, and they will never be impudent to a father for whom their mother shows her respect."

From the chapter on servants it would appear that the great servant question is as overshadowing in France as it is here. "If you want a good cook or a good coachman," he says, "bear in mind that nobody is merely a cook or a coachman, but that there is also a human being in the case. Interest yourself in this being, who has the same motives, desires, feelings, burdens that you have. If you will do that, it will be for their good and for yours. If you say to yourself, 'As long as they do their work I don't care for the rest,' do you not see that the corresponding thought of the servants will be, 'As long as they pay me I don't care for the rest'?"

M. Wagner has shrewd remarks on many commonplace themes, as when he says that in many families good humor is exclusively an article of export. He believes that the children of the well-to-do should mingle in schools with those of the poorer classes, and is very much opposed to boarding-schools. In his liberal views concerning the propriety of allowing young people of both sexes to associate freely, he is also more American than French. Unless his countrymen regard his opinions as eccentric, which, considering the popularity of his books, is not likely, one is led to infer that the current assumptions in regard to French social manners, customs, and practices are in some need of rectification. At all events, 'Auprès du Foyer' is a book capable of affording the reader instruction and entertainment.

Creation Records Discovered in Egypt: Studies in the Book of the Dead. By George St. Clair. London: David Nutt. 1898. 8vo. Pp. xii, 492.

Seven years ago Mr. St. Clair published a very creditable volume on 'Buried Cities and Bible Countries,' which embodied some of the material that he had gathered and used as a lecturer for the Palestine Exploration Fund. The results were carefully stated, and the book was a very fair compilation of the facts which were of popular interest. One looks through the pages of that book in vain to find the evidence of "crank"-iness or of hare-brained conjecture and far-fetched hypothesis. The author appears perfectly sane and quite in his right mind.

In the preface to the present volume the author presents his claim to an equal degree of sanity. But coupled with it are other claims which cause grave misgiving in the mind of the reader. He contends that "the myths of Egypt are all related to one another, and are neither separate fables nor idle fancies"; that "they reveal an astro-religious system, and tell a true story of astronomical progress, calendar correction, and theological changes, before the times of our written histories"; and that "an era not far removed from the traditional date of creation was an important era in this history, but was not the beginning. The narratives of Creation, Fall of Angels, Fall of Man, Evil Serpent, Flood, Babel, etc., appear in these records in their first and true meaning, and it is seen on what grounds the Egyptians believed in a Future Life."

All these theses are based upon the undoubted fact that the Egyptians possessed a considerable knowledge of astronomy, but the disasters which have befallen the theories of Piazzi Smyth should stand as a constant warning against wild theorizing upon any such basis. There can be no doubt that Mr. St. Clair has exhibited a wonderful facility in working out a long series of deductions from alleged facts, reminding one forcibly of the methods and results of the allegorical interpretation of Origen and his school. The author acknowledges that to claim to have found a "key to all mythologies" is to lay one's self open to the charge of folly, and to become a laughing-stock. But he immediately insists on his sanity; while, by implication, announcing that he is convinced that he has discovered the "key," and that "the study of mythology will henceforth be no uncertain inquiry," but "will proceed upon sure principles of interpretation."

To state the author's theory in other words, it is that, with advancing knowledge

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of astronomy, the Egyptians were able to make their calendar approximate more and more closely to the exact measurement of the solar year. Their mythology advanced and changed in the same measure and degree; the gods taking on new attributes or sloughing off old, to accommodate themselves to new ideas and to changed facts. These things have been observed in the progress of religious thought in other lands and under stress of discoveries, but it is a bold novelty to assert such a theory about prehistoric occurrences. The trouble with the mythology of Egypt is that we know so little about it, and that it offers such an engaging scope for conjecture. Mr. St. Clair has had a broad and free field, and he has used it to the full. But the reader will find his pages filled with the most extraordinary claims and the most daring assumptions, while the band which holds the mass together is a series of conditionals and non-sequiturs. These cause one to alternate between emotions of rapt admiration for the writer's audacity, and disgust at the violence done to his premises by the statement of his conclusions.

An interesting illustration of the author's method is found in connection with his exposition of the myth of Osiris. At first Ra, the sun-god, ruled supreme, representing the year of 360 days. After a time he was displaced by Osiris, representing the year of 364 days. But in course of time even the longer year was discovered to be untrue also, and it had to be displaced. Then Typhon or Set did for Osiris what astronomical progress had done for the short year—put him out of the way by killing him in his twenty-eighth year, and cutting him into fourteen pieces. Each of these figures is discovered to have a mystic significance, but they are not essential here. Isis, Osiris's wife, makes search for the *disjecta membra* of her spouse, and at last discovers thirteen of them, but the fourteenth, which had been devoured by an oxyrhynchus, and which was represented by a wooden cubit, is declared to be the extra day needed to make the approximately correct year of 365 days! What could be more beautiful? It must be admitted that the theory is wonderful in spite of the strain it puts upon the reader's credulity.

A word may not be out of place in regard to the book's title. It promised much which would have been instructive. A compilation of Egyptian statements upon the subject of creation would be interesting, even if not as authoritative as an exposition by an expert. But behind such a title to discover such an absurd aggregation of crude statements and hardy assumptions, is to find one's self possessed of a stone instead of the proffered bread.

BOOKS OF THE WEEK.

A Word to Women. By "Madge." London: James Bowden; New York: M. F. Mansfield. 50c.
Barlow, Miss Jane. A Creel of Irish Stories. Dodd, Mead & Co. $1.25.
Beck, Louis J. New York's Chinatown. New York: Bohemia Publishing Co.
Carman, Bliss. By the Aurelian Wall, and Other Elegies. John Lane. $1.
Caskoden, Edwin. When Knighthood was in Flower, Indianapolis: Bowen-Merrill Co.
Dabney, Julia P. Songs of Destiny, and Others. E. P. Dutton & Co.
Ellwanger, G. H. Meditations on Gout. Dodd, Mead & Co. $2.
Forbes-Robertson, Frances. The Potentate. G. H. Richmond & Son.
Garnaud, A., and Isbister, N. G. Pitman's Practical French Grammar. London: Isaac Pitman & Sons.
Gilchrist, R. M. Willowbrake. London: Methuen & Co.
Hamilton, S. M. Writings of James Monroe. Vol. I., 1778-1794. Putnams.
Harkavy, Alexander. A Dictionary of the Yiddish Language. New York: The Author.
Hayford, J. F. A Text-Book of Geodetic Astronomy. London: Chapman & Hall; New York: John Wiley & Sons.
Henderson, Alice P. The Rainbow's End: Alaska. Chicago: H. S. Stone & Co.
Hoffman, Prof. F. S. The Sphere of Science. Putnams. $1.50.
Huc, M. Travels in Tartary, Thibet, and China during the Years 1844-5-6. 2 vols. Chicago: Open Court Publishing Co. $2.
In Answer to Prayer. By Ian Maclaren and Others. Dodd, Mead & Co. 75c.
Irving, Laurence. Godefroi and Yolande. A Mediæval Play in One Act. John Lane. $1.25.
Kipling, Rudyard. Barrack-Room Ballads. Recessional, etc. [Lark Classics.] San Francisco: William Doxey. 50c.
Lahor, Jean. Les Quatrains d'Al-Ghazali. La Gloire du Néant. L'Illusion. Paris: Alphonse Lemerre.
Lavignac, Prof. Albert. The Music-Dramas of Richard Wagner. Dodd, Mead & Co. $2.50.
Lloyd, H. D. Labor Copartnership. Harpers. $1.
Lyte, E. O. Elementary English. American Book Co. 35c.
Miles, Major-Gen. N. A. Military Europe. Doubleday & McClure Co. $1.50.
O'Neil, Rev. J. Z. Jerome Savonarola. A Sketch. Boston: Marlier, Callanan & Co. $1.
Passages from the Correspondence and Other Papers of Rufus W. Griswold. Cambridge, Mass.: W. M. Griswold.
Reference Catalogue of Current Literature. 1898. 2 vols. London: J. Whitaker & Sons; New York: Publishers' Weekly.
Rhoscomyl, Owen. The Lady of Castell March. Doubleday & McClure Co. $1.
Rule, Lucien V. The Shrine of Love, and Other Poems. Chicago: H. S. Stone & Co.
Shearman, T. G. Natural Taxation. New and enlarged ed. Doubleday & McClure Co. $1.
Sombart, Prof. Werner. Socialism and the Social Movement in the 19th Century. Putnams. $1.25.
Steevens, G. W. Egypt in 1898. Dodd, Mead & Co. $1.50.
Stephen, Leslie. Studies of a Biographer. 2 vols. Putnams. $4.
Thackeray, W. M. Sketch Books. [Biographical Edition.] Harpers. $1.75.
Thomson, John. Through China with a Camera. London: Constable & Co.; New York: Dodd, Mead & Co. $5.
Wallace, Prof. A. R. The Wonderful Century. Dodd, Mead & Co. $2.50.

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